

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

81.08.14.C

**Śrīla Śrīdhara Mahārāja:** ...the *bābājī* \_\_\_\_\_, that is to be revered. Don't go to take up the *kaupīna* and imitate Rūpa and Sanātana. Then I shall give a blow. Become a *sannyāsī*, *varṇāśrama*. And they're above your head. You try to think like that. Prepare yourself in that way. Then one day you'll easily reach the desired end. Don't keep these enemies behind, they will draw you back. Put all them for the service." That was his nature. *Pūjāla rāgapaṭha gaurava bāṅge*.

And his desire, earnest desire was, "All the wealth in the world must be taken into Māyāpur. The Māyāpur will be decorated with gold and jewels of the world. Mahāprabhu, was so magnanimous He has done so much for this world that all the highest things in the world must come in gratitude and they will be left under His feet. Everything charming must be snatched and must be put into the feet of Mahāprabhu. Such great giver, none in the world, in the history of the world has given, has shown such magnanimity, *mahā-vadānyāya avatāra*. None thought so much for the *jīva*, for the welfare of the *jīva*, and none has come with such news of higher prospect of the *jīva*, has come to give the highest nectar to the *jīva*. The greatest of all the givers and donors and of things of highest quality: Mahāprabhu. The whole world, all the scholars, all saints, they must come to worship the feet of Mahāprabhu. He has done so much for this fallen world of *māyā*, of ignorance. All our attention must come to the feet of Mahāprabhu." That was his heart's desire and tendency.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Bhakti Cāru Swāmī:** Mahārāja, \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] *Mādhurya rasa* main, the principal thing, and surrounding that other *rasas* they're not, cannot be excluded. They're necessary to foster this *mādhurya rasa*. *Mādhurya rasa* also wants that other *rasas* must be there. Otherwise *mādhurya rasa* cannot stay alone. So gradually they will be arranged in so many camps - it will be, but it will be mainly in the middle. Just as Grand Trunk Road and so many roads, this way that way, subsidiary. The *mādhurya rasa* is the main thing, *mukhya rasa*, *ādī rasa*, the *samaha* of all *rasa*.

But in absolute consideration it has been described, the *vātsalya rasa* is present there, *sākhya rasa* is present there, and *dāsya rasa* is present there, and *śanta rasa* also is present there, and not only present: of course, very – too much audacity – in *taṭasthā-vicāra*, absolute consideration we are to think, the mother serving the dish to the son, and the wife serving the dish to the husband. What will please most? We are told that the *mādhurya rasa*, the *vātsalya* in *mādhurya rasa*, that will be more pleasing. So the *śanta rasa niṣṭha*, the servant is doing, is giving a service to the master, and that same service when given by the wife that will be more sweet. In this way, all *rasa* not only in the physical, in the measurable sense, but in qualitative difference, it is highest in *taṭasthā-vicāra*, not neglecting, disrespecting other *rasa*.

But formally, Rādhārāṇī every day when She gets up Her first duty is to go and to touch Her forehead on the feet of Yaśodā. Her first duty when She awakes from, Her first duty, we find from *Gopāl-Tāpanī* by Jīva Goswāmī, first duty, anyhow She runs and anyhow She touches Her forehead to the feet of Yaśodā. Then She begins other work. This formal respect is such.

Gaura Haribol. Nitāi Caitanya.

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, also, Rūpa Goswāmī in *Bhakti-rasāmṛta-sindhu* describes the *priya-narma*, like Subala.

**Śrīla Śrīdhara Mahārāja:** They're in *sākhya rasa*, there is a particular group. There is difference in every personal character. Then Subala, and Madhumaṅgala, mostly Subala is the friend who has got direct connection with *mādhurya rasa*. So much so that *bhāva – mahā bhāva* is only reserved in *mādhurya rasa*, no other *rasa*. But Subala sometimes attains that *bhāva daśa*, *bhāva – mahā bhāva*. *Mahā bhāva* is only for Rādhārāṇī. And *bhāva* in *sākhya rasa* only reserved for Subala, because that friend has connection with *mādhurya rasa*. He can attain up to *bhāva* stage it has been described there in *bhāva* portion, in *Caritāmṛta* we find that, *Bhakti-rasāmṛta-sindhu*, *Ujvala-nīlamanī*.

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

**Śrīla Śrīdhara Mahārāja:** Na. And I've already said that *mādhurya rasa* presupposes all other *rasa*. It is dependent, all correlated. Everything is gold but still if we are to differentiate there is the possibility, room of differentiation sufficiently. Still, the peculiar thing is this, that Yaśodā won't admit that *mādhurya rasa* is better than her. She won't admit. *Yei rasa, sei sarvottama*.

*[kintu yāñra yei rasa, sei sarvottama / taṭa-stha haṣā vicāriḷe, āche tara-tama]*

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."]

*[Caitanya, caritāmṛta, Madhya-līlā, 8.83]*

She won't admit. "What? I can chastise. I can rule them, whatever I like. I am all in all. Who is she?" *Yei rasa, sei*. Subala won't like...

**Bhakti Cāru Swāmī:** But can *sākhya rasa* say that same thing?

**Śrīla Śrīdhara Mahārāja:** Yes. Every *rasa*, every *rasa*, he's the supreme in his own position and dignity. "I don't want that." That is the peculiar nature of Kṛṣṇa.

**Bhakti Cāru Swāmī:** Actually Mahārāja, in *saṅkīrtana* movement, in Mahāprabhu's pastimes all the associates of Mahāprabhu, those who are in *sākhya rasa*, they're with Nityānanda Prabhu.

**Śrīla Śrīdhara Mahārāja:** They have more attraction, that Dvādaśa Gopāl, they like more Nityānanda Prabhu as their leader. "Mahāprabhu is too stern, too strong. Nityānanda Prabhu is very magnanimous. We like Him very much. He's our leader. And the connection with Mahāprabhu, Śrī Nityānanda Prabhu will see how to arrange, how to adjust with Him. We want Nityānanda Prabhu." That will be their temperament.

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

**Śrīla Śrīdhara Mahārāja:**

*heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi*

[From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*, verse 1]

So the benevolence of Nityānanda Prabhu in the primary stage it is highly necessary. The entrance, eliminating Nityānanda Prabhu, if anyone wants to enter into *mādhurya rasa* that is mere dream, imagination, *heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi*. Don't run like a madman towards Rādhā Kṛṣṇa, *kāṛṣṇa*, ignoring Nityānanda Prabhu, then everything will be bogus. Baladeva: the very basis.

*nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe*

[From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*, verse 3]

The primary sanction must come from Baladeva and Nityānanda. He holds the key to enter into Braja. First have entrance and then go according to your innate necessity. But mainly the key of the whole is in the hand of Baladeva and Yogamāyā. Hare Kṛṣṇa.

They are all correlated. Who are we to discuss about Them? Only through the *sāstric* representation we come to try to enter, to touch a drop. Mahāprabhu Himself says, *tomāya cākhāite tāra kahi eka 'bindu'*. When He teaches Rūpa Goswāmī Mahāprabhu Himself says, "Only one drop I am, an ocean." *Pārāpāra-śūnya gabhīra bhakti-rasa-sindhu*. "Endless ocean of *bhakti rasa*. Only a single drop of that I am trying to give it to you."

[*pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kahi eka 'bindu'*]

["The ocean of the transcendental mellows of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.137*]

Then in another place: "*Eka-bindu jagat ḍubāya*." [*Caitanya-caritāmṛta, Antya-līlā, 15.19*] "This one drop is sufficient to cover, to inundate the whole of the world."

Then that is infinite. Infinite taken from infinite, infinite remains: or add infinite, that same infinite. Infinite is such. Just as zero, zero minus zero is zero, zero plus zero is zero, zero into zero is zero. So infinite, infinite into infinite is infinite, plus infinite is infinite, minus infinite is infinite – all infinite.

So Kṛṣṇa says, "Whatever you can [conceive] that is in My one part."

And infinite Anantadeva is His bed, and He's lying on infinite. So what can we speak about? Who are we? *Eka-bindu jagat ḍubāya*. Who are we? *Na prema-gandho*.

[*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāśitum  
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā*]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

**Bhakti Cāru Swāmī:** The only thing we can feel Mahārāja is that we must have done something very good in the past because we are receiving the mercy from your lotus feet. We are hearing all these transcendental pastimes.

**Śrīla Śrīdhara Mahārāja:** It maybe it is like mockery. If the Lord is wishing everything is *mukam karoti vācālaṁ*.

[*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."]

[Śrīdhara Svāmī's *Bhavārtha Dipikā, maṅgala stotram*, 1]

If He wants to speak through me He can do it. I can't, I can't. Hare Kṛṣṇa. Hare Kṛṣṇa.

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

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

According to the *śrauta*, the calf can draw milk from the ovum, so according to *śrauta*.

Mahāprabhu says when Sanātana Goswāmī asked Him that, "I heard that You gave eighteen different kinds of explanations of the *ātmārāma śloka* of *Bhāgavatam*. I had a mind to hear that from Your lips, divine lips."

"Oh. You want that? But what I told to Sārvabhauma, it was by the influence of Sārvabhauma that those meanings, explanations, different, came. Generally I have no different explanations in My mind, in a general time. But only with the attraction of Sārvabhauma so many meanings came out. Let Me attend, try, what meaning I may find within for you." Then began and then sixty one or two types of explanation came from *ātmārāma śloka*.

Then Sanātana Goswāmī told, "What You have done this is impossible: only possible for You. You are *Veda mayi Mūrti*. You are that person whom the whole *Veda* wants to make known. So You can do anything and everything."

Mahāprabhu told in return, "Why Sanātana you are praising Me so much unnecessarily? I am a man of tiny capacity. But don't you think that *Śrīmad-Bhāgavatam* is Kṛṣṇa Himself? Every letter in *Bhāgavatam* is Kṛṣṇa. Every letter can be explained in infinite ways because it is Kṛṣṇa. So what of these sixty one or two types of vision about the particular *śloka*, it is infinite. It is Kṛṣṇa Himself, the *Bhāgavatam*."

Hare Kṛṣṇa. Gaura Haribol. Such are the ways we have come to.

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, isn't this why Kṛṣṇa consciousness is so nice even from the beginning, that even if you're given a drop of the infinite, that's also infinite, isn't it.

**Śrīla Śrīdhara Mahārāja:** Infinite you find, yes.

**Dhīra Kṛṣṇa Mahārāja:** So even in the beginning.

**Śrīla Śrīdhara Mahārāja:** Beginning, middle, end, all nectar, according to the stage of devotees.

And we are told that one man could not sleep, but some gentleman requested him, "Go and seek to hear *Bhāgavatam*, then you may get sleep." He went to do that and he actually

– sleep came. Because he could not enter into it, it was not – it was like a burden to him, he cannot come, but drowsiness that came to relieve him.

And Swāmī Mahārāja also told, “In America, one gentleman he tried his best, he used all sorts of medicines and other practices, but could not sleep. Then one gentleman told him to go to the Hare Kṛṣṇa Movement, you may get sleep. That man came and he got sleep.” Then he helped in many ways, your institution, I heard from him.

**Bhakti Cāru Swāmī:** In Punjab, Mahārāja, once I heard one man speaking, he was giving *pravacaṇ* but at the same time he was giving many stories also. So he was telling that when Vibhiṣana, when Kumbhakarṇa died, then Nidra Devī went to Lord Rāmacandra and told that, “Vibhiṣana was – Kumbhakarṇa was my only...

**Śrīla Śrīdhara Mahārāja:** Ha, ha. “Where is my shelter?”

**Bhakti Cāru Swāmī:** “And where’s my shelter now that You’ve killed him?”

So Rāmacandra blessed her by saying that, “Wherever the *Bhāgavata-pāṭ* is going on you can...

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. \_\_\_\_\_ So *Bhāgavata* is so precious and so not available easily – *Bhāgavatam*. Because Kṛṣṇa is all in all, we are nowhere, no position. The *Bhāgavatam* means that. *Kṛṣṇas tu bhagavān svayam*.

*[ete cāmśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam  
indrāri-vyākulaṁ lokaṁ, mṛdayanti yuge yuge]*

[“All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.”] [*Śrīmad-Bhāgavatam*, 1.3.28]

Everything belongs to Him, He’s the autocrat. It is very hard to digest this principle. Everything belongs to Him. Even Rabindranatha, *par vaikunthe tade* [?]  
“Then nothing left for us to enjoy?”

That in some poem of Rabindranatha perhaps it is, *par vaikunthe tade* [?]

“Nothing left for the *jīva*, for us?” He could not tolerate. Everything for him.

**Bhakti Cāru Swāmī:** \_\_\_\_\_ [?]

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

I pointed out to one gentleman that: \_\_\_\_\_ [?]

He admits *caran*, he admits *dhula*, but he does not admit other limbs and other colour, or life, or anything, then he’ll become converted into Vaiṣṇavism. So he only admits *caran* and *dhula*. This is \_\_\_\_\_ not only half, admitting a part, and not the whole. He has not the courage to accept the whole, but only *caran* and *dhuli*. And other things, the heart, the hand, the head, where do they go – of the Lord? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

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

**Śrīla Śrīdhara Mahārāja:** Nitāi Caitanya. *Anuraga anu raya ca* [?]

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi  
Caitanya. Dayal. Nitāi Caitanya.

**Bhakti Cāru Swāmī:** Dhīra Kṛṣṇa Mahārāja \_\_\_\_\_ [?]

**Devotee:** Jai Om Viṣṇupada...

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