

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: In my *Premadhāma-stotra* I have also written something. The highest conception of Absolute cannot but be the highest form of *ānandam, rasam, rasa*. And that is conscious *rasa*. And Mahāprabhu's dancing, that indicates that is full of *rasa*, and *kīrtana* that is distribution of that *rasa*. His dancing means He has got the acme of *rasa*, or feeling, and His *kīrtana* means He's eager to distribute that to others. So, scientifically if we come to search who is Mahāprabhu, we cannot but find that He's the Ultimate Reality. He's mad in feeling His own internal nectar, and dancing is the outcome, result of that. And He's chanting, that is, He's distributing that to others. And that should be the real character of the Absolute *rasa*. Progressive giving, dynamic *rasa*, not static *rasa*, dynamic *rasa*, must try to extend itself to the outside, to extend Himself outside. And *rasa*, He Himself, His position is almost mad in drinking His own inner nectar, *sokam, martya, nrtya* and *kīrtana*. So, following quite closely and surely follow the character of Mahāprabhu, we cannot but think that He is the Absolute representation. By following this thread, if we approach towards Him? Yes.

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

If infinite cannot make Himself known to finite, He's no infinite. The basis of all this: Infinite can make Himself known to the finite, and that is the basis of all our knowledge, and achievement, everything. It is all His sweet will. It is His sweet will, His nature, natural sweet will that we can talk, we can move, we can aspire about Him. Otherwise, we cannot have any connection with Him. His good will is at the back. To have His connection in any way, however meagre it may be, His cooperation, His good will, at the bottom, at the foundation, otherwise it is impossible. If that is withdrawn, we are atheists. Our nature will be that of an atheist, of the pure type. Just like Māyāvādī, that innocent atheist.

But Yāmunācārya says, *tesam ajnana eva aparādha na tu isa ta dosa* [?] "Their ignorance is their offence. Let them live without any hindrance in their life. May they live long. And they are not to be blamed. But their ignorance is to be blamed." Yāmunācārya. "Let them live happily, but they are not to be blamed, I am not going to blame them, but their ignorance is the root of all their misfortune. Not that they are to be blamed." With this gesture, Yāmunācārya has discarded them generously, *tesam ajanam eva aparadhyate na tu isata dosa* [?] "Let them live so long, I can't put blame on them. That, what is to be blamed that is their ignorance." A piteous remark: a pitiful remark.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.

Parvat Mahārāja: Mahārāja, you are giving so much mercy to us, and we feel so much attraction to you, just like to our Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. We may come from the same plane, similar plane, but he has got more power, magnitude. With his power he has

inundated the whole of the world. And I am a tiny soul, sitting in a corner of the place, and praying for some, “water, water” to quench my thirst. But he has inundated the world with water, the sweet water. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Parvat Mahārāja: You’re helping us along the same path.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. But our source is one and the same. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Where is it found that he proposed to make me President of ISKCON?

Aranya Mahārāja: In the third volume of the *Līlāmṛta*.

Akṣayānanda Mahārāja: Our Satsvarūpa Mahārāja has written that in the biography of our Gurudeva.

Śrīla Śrīdhara Mahārāja: From Acyutānanda?

Akṣayānanda Mahārāja: Yes, from Acyutānanda.

Śrīla Śrīdhara Mahārāja: Now I can remember when he gave that proposal. I remember. I forgot.

Parvat Mahārāja: What is written?

Aranya Mahārāja: It is written that Śrīla Prabhupāda asked Śrīla Śrīdhara Mahārāja to become President of ISKCON Society, in nineteen seventy three I think.

Śrīla Śrīdhara Mahārāja: And as my nature is to come backwards I refused, always to come backwards. And so Prabhupāda remarked, “You are ease-lover,” he remarked on me, “You are ease-lover.” I am ease-lover person, ease-loving person. I am afraid of assertion, asserting myself. Not an asserting agent or medium. To collect more, that is my nature. Hearing is very appreciable by all, our God-brothers appreciated much for my acute listening, acute and accurate listening.

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

Aranya Mahārāja: Maybe it is meant by that statement that, “With ease, everyone can love you.”

Śrīla Śrīdhara Mahārāja: That is their goodness. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Or easily you have taken love of Kṛṣṇa, ease-lover, so easily you have got love.

Parvat Mahārāja: And easily you’re giving.

Śrīla Śrīdhara Mahārāja: And very recently I am approaching towards that, I think I am approaching. I have more attraction for Mahāprabhu and Rādhārāṇī, and Rāmacandra. I am fond of generosity, self-giving. But Kṛṣṇa seems to me absorbing energy. But I am fond of giving, distributing away, *ātma-nivedanam*, self-sacrifice attracts me most. So when I think about Rādhārāṇī I lose my existence. I think of Mahāprabhu and my connection to Kṛṣṇa has been given by Mahāprabhu only. Because Mahāprabhu recommends Kṛṣṇa, I have come to Kṛṣṇa. I have got

some independent attraction towards Kṛṣṇa through *Gītā*. But Vṛndāvana Kṛṣṇa, Mahāprabhu has given me, and Rādhārāṇī. I am more attracted by Their personality, than that of Kṛṣṇa. That is my inner nature, I say to you, that is my nature. I am more impressed by sacrifice, magnanimity, *ātma-nivedanam*, self-giving.

But recently, very recently, I have got some special attraction towards Kṛṣṇa, because, without that, I can't enter into the camp of Rādhārāṇī. We must have His mercy first, then we can enter that camp, otherwise it is impossible. So, the necessity of that sort of feeling is drawing me towards Kṛṣṇa, in a natural, and wide, and comprehensive way, the *kiśora* Kṛṣṇa of Vṛndāvana. And a general charm, not extraordinary, always present, but the inner drawing wave; that is in such stage. More attracted, captured by self-giving. Where there is self-giving, that attracts me most, than taking.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

What do you say? So, here we may stop today. What's the time?

Akṣayānanda Mahārāja: Five to ten.

Śrīla Śrīdhara Mahārāja: Five to ten, almost ten o'clock. Going to high degree of confession, nothing, it is nothing, it is depending on Him, so we have got nothing. The wholesale dependence, the acquisition by dependence: another way of capturing. No formal right, but a new way of conquering things, new way of capturing, not ordinary way of capturing which is known to the world, new way of capturing. No external right could be established, but always without possession to get the facility of the wholesale possession. That is potency, that is negative, negative, but negative has got also its demand, its existence to keep out, to keep out, to maintain, to make its assertion for the positive, in that way, not assertive, but drawing nature. Predominated and Predominating Moiety, in our Prabhupāda's expression: Predominating Moiety and Predominated Moiety, Two halves. To Kṛṣṇa, the Predominated Moiety is indispensable. We, belonging to Predominated Moiety, our necessity is for the Predominating. But, for the Predominating Moiety, the Predominated Moiety is absolutely necessary. It has been dealt with in *Caitanya-caritāmṛta*, perhaps in the first part, fourth chapter. And for which Kṛṣṇa has to come as Śrī Caitanya Deva, Mahāprabhu, to appreciate the position of the Predominated Moiety. The comparison has been drawn. How much necessity of the Predominating Moiety towards the Predominated? And what is the corresponding feeling of the Predominated Moiety towards the Predominating? That is dealt there, weighed almost, to a certain extent. And Kavirāja Goswāmī says that the side of Rādhārāṇī is hanging down more and Kṛṣṇa going that way. What is that?

Akṣayānanda Mahārāja: Scales.

Śrīla Śrīdhara Mahārāja: Yes. Because the ecstasy which we find in Kṛṣṇa when He has got the association of Rādhārāṇī, the intensity of ecstasy, and Rādhārāṇī when She's getting the closer association of Kṛṣṇa and Her intensive ecstasy has being weighed down. And he proved that Rādhārāṇī when She feels Kṛṣṇa's union, Her ecstasy is much more than that of Kṛṣṇa, so She's the gainer. She's the gainer, though She's completely dependent on Kṛṣṇa, without Kṛṣṇa, She cannot think of anything, but Kṛṣṇa can think anything and everything without Her, externally. But here, neither externally nor internally, to maintain Her life is possible without Kṛṣṇa. But Kṛṣṇa, Rādhārāṇī only in the case of *mana*, that is a necessary stage of love, only can dismiss Kṛṣṇa, but Kṛṣṇa finally dismissed Her. Not within, but without, and joined the Dvārakā campaign,

and so many others. So sacrifice, self-giving, self-offering is much more here than that side. So the gain is also weighed and shown that this Rādhārāṇī's side has got greater weight.

Gaura Haribol. High talks, mad talks: so, high talks mean mad talks.
Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: There's one, *suchanda-vacanāṁ, devaṁ divya-tanuṁ suchanda-vacanāṁ*. [From a prayer to Śrīla Śrīdhara Mahārāja, composed by Śrīla Govinda Mahārāja] Describing you.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura. Nitāi Gaura. Nitāi. *Pralap vakra* [?] Mahāprabhu says that is *pralap vakra, anadhikāra*, where we have got no right we are talking. No right, no right, we are talking, these are all useless talking. Gaura Haribol. *Pralarp*, a madman's delirium, it is a sort of delirium to us, madman's delirium.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So, we stop here today. Nitāi Gaura Haribol. *Jaya om viṣṇu-pāda...*

...

Śrīla Śrīdhara Mahārāja: ...in his own address, in Caitanya Candrodaya Maṭha he told, "Yes, I look after Govinda Mahārāja as my affectionate child." Hare Kṛṣṇa.

Devotee: Your Divine Grace, I'd like to offer this to you. Yesterday I got so much inspiration from your lecture that I wanted to write a little something, so I put some of my thoughts down there for you.

Śrīla Śrīdhara Mahārāja: What is this?

Akṣayānanda Mahārāja: He wrote, Kṛṣṇa Smṛti Sudar Prabhu has written a prayer to you.

Śrīla Śrīdhara Mahārāja: What is therein?

Akṣayānanda Mahārāja: He can read to you?

Śrīla Śrīdhara Mahārāja: He can read.

Kṛṣṇa Smṛti Sudar dāsa: The six opulences of our spiritual master. As we have aspired for wealth, of house, family, and position, we discovered through our spiritual master the supreme wealth, the Holy Name. Sometimes we try to renounce this world and then become like stone. After some time we find a diamond, the supreme renouncer, who is our spiritual master. We are always looking at different ways to become famous, but the supreme fame is to serve the dust of the lotus feet of our spiritual master. We all have enthusiasm to desire knowledge, but the supreme knowledge is *bhakta sevā* given by our spiritual master. At times we are so much involved with our physical strength, our own health, that we forget the supreme strength of our spiritual master's glance. How much beauty can the living entity have without the supreme

beauty of the spiritual master's love? Your worthless servant, Kṛṣṇa Smṛti Sudar dāsa.

Śrīla Śrīdhara Mahārāja: You please read it again. Nitāi Gaura Haribol.

...

Of course, really we can see the Supreme Entity on the head of our Guru Mahārāja. That has been said by Bhaktivinoda Ṭhākura. A hundred times bright we see the object of our Supreme love just over the head of our Guru Mahārāja. That is the key to have a real sight of the Supreme Entity.

But the conception of Guru is dynamic. It is not static. As far as we shall go, approach nearer to some, new things will appear to us. Some will come in newer and newer colour, but it is the same, so the position of the Guru is also like that. Not that he's changing his colour or his view. But that my ignorance is being removed more and more, and a clear sight I am having of him: a dynamic, not static. This we shall try to understand, the position of Guru, God, everything. As much as the cover will be removed, the vision will be deeper and deeper, clearer and clearer. Deeper and deeper we shall have ever new aspect in our conception about the whole, not only of Guru, Guru, Lord, everything.

A dynamic we shall always try to remember this that he's dynamic in his characteristic and of variegated nature at the same time. I am seeing him in one way, another is seeing him in another colour, it is possible, according to His will. He's to command, control. So the whole experience coming from the subjective, controlled by the subjective world, and not by the objective world. The super-subject is controlling the subject, to have experience of the environment, and not that the environment is exciting the senses, and through that it is trying to establish itself in the subjective realm. We don't admit that sort of Darwin theory, 'the object is all in all, he's the master hand,' no. The subject is all in all, and in a negligible part of this subjective whole, the objective conception is floating. Just as a piece of ice is floating in the ocean, so the objective world of experience is floating in a negligible part of the world. Just as prison house in a particular negligible place of the whole normal country. The country is normal we may think, then the prison house located in a particular place, and not very desirable: desirability only to educate the criminals. That is the optimistic or positive side. And negative, the undesirable punishment. Undesirable punishment of the criminals: that is the negative side, and the positive to remove their offences and to purify them. That is the positive, and that is located in a particular place and not to be comparable with the normal lives, and positions, freedom, all these comforts of the ordinary people who are not in the prison. So the conception of this *māyāic* world is negligible, perverted reflection, *chāyeva durgā* [*Brahma-saṁhitā*, 44] Gaura Haribol.

Devotee: The normal condition of the living entity is that with the Supreme, our eternal relationship. There are different philosophies coming in America, different *swāmīs* are preaching ultimately different conclusions. One conclusion is that the highest relationship we've ever got, that the living entity has gotten to is the *brahmajyoti*, *Brahman* realisation. And the other philosophy is that ultimately we have a - the highest form is conjugal love. So if the living entity has fallen from the spiritual world, what was our position originally? I don't know if that's clear or not.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Ah! Is your question, 'how did we fall here?'

Devotee: If one time we were in the spiritual world full of bliss and knowledge and happiness...

...

Akṣayānanda Mahārāja: Old question.

Śrīla Śrīdhara Mahārāja: We are not to think that we were in the spiritual world. We are to think that we were in the *taṭasthā loka*, in the marginal position.

[*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*] *kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*
[*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

The marginal potency, who has come out of the marginal potency, not the dedicating internal potency of Kṛṣṇa, nor the external potency of self seeking tendency, separate consciousness, consciousness of separate interest. That is the world, when the separate interest consciousness is prevailing, that is this world. And the Kṛṣṇa interest consciousness prevailing, that is the *svārūpa śakti* internal world. And the margin between the two is *taṭasthā*, that is the marginal potency, a peculiar position, inconceivable peculiar position, the margin between the two. The meeting place of two opposite forces, one in-carrying to the centre, and one out-carrying from the centre, and the margin, Virajā. And that is also conceived in two different ways, nearing this side is Virajā, and nearing the upper side is Brahmaloḥa. Generally *jīva* comes from Brahmaloḥa. And he comes to this side and some going that side, in this way the beginning we are to conceive.

But we have got adopt-ability within us for either of the worlds, the adopt-ability. That is not clear, vague, in germinal form, undetectable. And that by the influence of the environment it takes its way to this side, that side, in this way: and that depends on something that is also inconceivably a peculiar thing, free will. That is responsible, neither the God nor the *māyā*. The ultimate responsibility however subtle and small it may be in quantity and quality, still it is free will. The responsibility is with free will, however meagre, helpless, and vulnerable it may be. It has been traced finally that because he's conscious unit, consciousness devoid of freedom it cannot be. It is unthinkable, inconceivable and unexist-able. Consciousness means free, and devoid of consciousness means matter. So because *jīva* is a unit of consciousness it is free, but it is very small, and the freedom is also very, very weak. Anyhow the first action began with his consent, that free will, and then the environment came. Just as in the case of a buffer state, inclination, cooperation, some sort of meagre consent, passive consent also, then the power from the next place comes to help him, and captures him. Just as Russia came to capture Afghanistan, with little consciousness, something, some consent, and taking advantage of that consent he entered and captured, in this way. The buffer state is in danger in this way.

So marginal potency we are to see. No blame to be put on the shoulder of Kṛṣṇa, neither *māyā*. But you are responsible for your own. You are weak, your thinking, your capacity, your everything is weak, but only with the help of the friendly big you can become big. And that is also always dependent big.

And that is the development in the negative side. As much dedication: you have nothing in calculation, but you are becoming master, that is the most inconceivable and wonderful magnanimity of what is called *bhakti* or love. Even the Absolute can be controlled by His negative potency. The potency in the eye of law has no position, but only position by the dint of the positive. Ostentatiously power is in the hand of the positive, but negative has got its own power to attract the positive in the law of relativity. Positive cannot stand without the negative, so He's also dependent on the negative. Aggressing and aggressed, predominating and predominated.

Guru is on the side of predominated.

In continuance to yesterday's lecture I should say something more about Gurudeva.

Once, when I came in the beginning I found that Professor Nisikanta Sanyal he has written an address during the Vyāsa *pūjā* day, the day of advent of our Guru Mahārāja, in English.

And he mentioned there, "Because I do not know Kṛṣṇa, because you say that I have got some relation with Kṛṣṇa, so I go to seek my relationship with Kṛṣṇa, otherwise not."

I could not understand this, in the beginning.

"I know you. You say that my duty is to serve Kṛṣṇa, so I consider it is my duty to serve Kṛṣṇa, otherwise not."

I failed to understand this meaning of this passage in the beginning. Then after some years when in Rādhā-kuṇḍa our Guru Mahārāja he lived for a month and took some of his, several disciples there, in the month of Kārtika, *urja-vrata*.

Then one day, Paramānanda Prabhu was his pet disciple, and he came at the age of thirteen, perhaps he was the first or second disciple of him, child. He suddenly came from his morning walk, and put questions, told Prabhupāda that "*dowei*, that is the *dewan*, Chief Minister of Bharatpur State, he's circumambulating Rādhā-kuṇḍa, and his wife and others, some other men and women, by lying and measuring, lie down and then mark, and again here lie down, then mark, in this way: the whole of Rādhā-kuṇḍa."

Then Paramānanda Prabhu came and told Prabhupāda, "They also have great respect for Rādhārāṇī."

Then Prabhupāda came out with his remark. "Yes, they have got real respect for Kṛṣṇa, and because Rādhārāṇī is favourite to Kṛṣṇa so they have got some concern with Rādhārāṇī. But ours is the opposite. This is to be remarked. We want Rādhārāṇī as our own, and because Rādhārāṇī wants Kṛṣṇa, so we have got our duty towards Kṛṣṇa. This is to be followed. Our main concern is with Rādhārāṇī and because She wants Kṛṣṇa, so we have got also some necessity in Kṛṣṇa."

Then more clearly, there are so many *jīva* that comes out of the personal halo of particular great types of service. And Rādhārāṇī's service is considered to be the most comprehensive, and in quality of the highest. So those that have got their resemblance, or some remote connection with Her lustre, units in the lustre of Her spiritual body, they know their immediate Mistress is Rādhārāṇī, direct contact with Her. And whatever Rādhārāṇī does they follow. Inseparably connected with Her. That is a particular group.

So also so many souls, unit of souls around: within the halo of Baladeva, and different main servitors, moiety.

So Prabhupāda told, "We are really *śakta*, we are worshipper of *śakti*, potency, but not *vidha-śakta* but *śuddha-śakta*. We are, our, we're also more concerned with the original potential half, potential half, in different aspects."

And also we find: *balav puspa pata* [?] She's named, as just in a *lata*, in a creeper, so many branches, so many leaves, so many flowers, all these things, and so the whole is a creeper, so in the *śakti* of different types also. The main is someone, and other constituent parts, ornamental parts there, in this way. They never want Kṛṣṇa in direct connection; that is their innate nature, want direct connection. But Rādhārāṇī sometimes, She in any plea, under some plea, She allows some private contact of them with Kṛṣṇa. That is Her...

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