

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.02.15.B

Śrīla Śrīdhara Mahārāja: ...then whatever goods may be delivered to you, that is God. Any parcel with the stamp of God that will deliver you God. The Ramakrishna Mission, *jata mata tata patha* [any spiritual path is just as good as another]. It does not depend on the contents of the *mata*. Not _____ [?] opinion, any opinion.

Then I put them questions that, “If I say that to insult Ramakrishna and Vivekānanda, that is a path, to the highest goal, will you allow that? No particular criterion of any opinion, but on the whole any opinion in the name of religion stamp, religious stamp, the opinion may be anything and everything, and that will lead to the proper goal?”

This Siddhanti Mahārāja who told that Vivekānanda was a *guṇḍā* in the public meeting: in Chitagan [?], no, in Kisora Gangi Mayi Mansi [?]

Then one gentleman said, “Everything is equal, everything is equal, all is equal. Kṛṣṇa, Brahman, whatever you say, yes, they are all equal.”

Then he put the question, “Your father and this dog – equal?”

Then he is seen. “You want to abuse me?”

“No, no, no, not abusing, everything is equal, then you have nothing to say, this dog and your father is equal. If I say what you do to your father will you do to the dog?”

Such things in the name of religion, many things are going on. Gaura Hari. Gaura Hari. The most scientific conception, *acintya bhedābheda*, most accommodating, in nutshell, given by Mahāprabhu.

One gentleman, one scholarly gentleman came to me about thirty years back perhaps, “What do you do?” All these things!

I told, “We do this, publish books, journal also, monthly.”

“What is the name?”

“*Gauḍīya Darśana*.”

“*Darśana*? You are a Vaiṣṇava? What philosophy? You’ll make *kīrtana*, *bhakti*? You are supposed to know and to speak about *bhakti*, but what *darśana*?”

“Yes, the Bhakti School has got *darśana*. Other schools have no *darśana*.”

“How? Śaṅkara...”

“Śaṅkara has got no *darśana*.”

“What is the name of your *darśana*?”

“*Acintya bhedābheda*.”

“How it is? You say you are giving a particular conception of your view, and the same time you say that, *acintya*, un-thinkable. How is it possible?”

“Have you gone through *Bhagavad-gītā*?”

“Yes, I have gone.”

“Then: *paśya me yogam aiśvaram* [*Bhagavad-gītā*, 11.8]

[*na tu mām śakyase draṣṭum, anenaiva sva-cakṣuṣā
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram*]

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."]

"I am everywhere, everything in Me, I am nowhere, nothing in Me."

Can you conceive? Can you show such a thing in this world? This is *acintya*. It depends on the final relationship of anything and everything. It depends upon the sweet will of the Lord. No final sanction has been given to any stage of the existence of anything here. It is in His hands, so *acintya*. General statement.

"Everything in Me, I'm everywhere, and if I wish, I can withdraw Myself from a particular thing. It is My sweet will."

This is *acintya bhedābheda*. And what your Śāṅkara says? He says that everything is false. Then why has he come to preach, to whom? The false has come to preach to the false?

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So, the spiritual master is sometimes called *āśraya-vigraha*?

Śrīla Śrīdhara Mahārāja: Yes, in the beginning like the forest, then in the end, the very near circle of the forest. From far off only He is *āśraya*, Kṛṣṇa. And then when we approach closely, we find, no, our *āśraya* means our shelter is somewhere located within His servitor circle, and not in Him directly. There I am. I am of vitiated nature, entity, unit. So those that are under any circumstances deviate from Him they're the eternal paraphernalia: cannot but be. They're eternally connected. But we, sometimes we're coming away and going. Unreliable servitors: that is our position so we cannot claim the position of the Absolute servitors, but under their guidance we can be given chance of service. That we must accept, we have to accept, that we are recruiters. We're not amongst the permanent servitors of Him. So recruiters must have some a servant under any genuine bona fide subjects. The foreigners must be guest and gradually accommodated with some bona fide permanent servitors of the land of Kṛṣṇa, and dependent. So, there is a fixed law. The recruiters may come to such position in the eye of law, and not more.

But Guru, Gurudeva, by the special will of Kṛṣṇa, he's a specially delegated power. So in him we can see deeply, the function, the delegation of Kṛṣṇa, and accordingly to think him in that way, a special delegation. If we attend very closely to the delegation aspect in Gurudeva: Gurudeva person and the inspiration of Kṛṣṇa in him, the two aspects in Gurudeva. He's a Vaiṣṇava. He himself when in Ekādaśī, he does not take *annam*. His conduct will be like a Vaiṣṇava. But *śiṣya*, he will give him *anna* in Ekādaśī. He's concerned with the delegation power, the inner side, the inspired side, the inspired Vaiṣṇava. The inspired Vaiṣṇava is an Ācārya, Guru. So, when he looks that side, the *śiṣya*, he marks only the special inspired portion within the Vaiṣṇava, the Guru. He's more concerned with that part.

Then Gurudeva himself, he generally poses as Vaiṣṇava. So, his dealings towards disciples and his dealings with other Vaiṣṇavas will be different, then that *acintya bhedābheda*, sometimes. And that the free will of Kṛṣṇa he will do, mark and do.

What I say, that is the ideal, the model, but there may be imitation, and there may be

deviation, both is possible. Imitation is also possible for ulterior motive. One may make trade of a Guru, as in Yati Goswāmī, and being unfit also, for some reason or other one may pose as Guru. But the real Guru, the *lakṣaṇa* is there in the *śāstra*.

[*tasmād gurum prapadyeta, jijñāsuḥ śreya uttamam*]
śābde pare ca niṣṇātām, brahmaṇy upaśamāśrayam

[“Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”]

[*Śrīmad-Bhāgavatam*, 11.3.21]

In *Bhagavad-gītā*...

Dhīra Kṛṣṇa Mahārāja: *Tad viddhi praṇipātena.*

Śrīla Śrīdhara Mahārāja:

[*tad viddhi praṇipātena,*] *paripraśnena sevayā*
[upadekṣyanti te jñānaṁ,] jñāninas tattva darśinaḥ

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

So in the case of only saying that I’m Guru is not Guru.

Gaurane gaurane mukhe bole de nai chale gaure vichar loile vichar phal phal [?]

So imitation is always possible. The scripture will come for the selection of a real Guru, and the real Guru will come to take out the meaning of the scripture; interdependent. One will help another, for our recognition. The Guru will say, *ya'o paḍa bhāgavata vaiṣṇavera sthane* [*Caitanya-caritāmṛta*, *Antya-līlā*, 5.131] we must, *acaryavan puruso veda* [*Chandogya Upanisad*, 6.18.2]. We shall read the scripture under the guidance of a proper professor, proper Guru, Vaiṣṇava. So, the scripture is dependent on Ācārya, and Ācārya, who is Ācārya, the scripture will say; so interdependent they are *sādhu*, *śāstra*, both, the active and passive agents.

Tene brahma hṛdā ya ādi-kavaye [*Śrīmad-Bhāgavatam*, 1.1.1] “First I transmitted the true knowledge through Brahmā to this world. And then from him, what came, that was written as *Veda*, *śruti*, and that was held by his disciples, Catuḥsana and then Marīci, with Atri, Aṅgirā, all these gentlemen.”

In the men and in the book, *śruti*. First it was in the sound and not script. Gradually it became in writing, but in the beginning only direct through the sound from one man to another, from lip to ear. *Śruti*. Then no script, writing, was invented at the time, but the knowledge

continued from mouth to ear, *śruti*, sayings, *śruti*, audio. You have made audio?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Through audio, it was passing through audio. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: But sometimes it becomes lost.

Śrīla Śrīdhara Mahārāja: Yes, without, for the absence of the mediator, sometimes lost, and sometimes disfigured, distorted. Then again the Lord feels the necessity of coming. *Yadā yadā hi dharmasya [Bhagavad-gītā, 4.7]* Sometimes He Himself comes, sometimes sends a normal thinking man to reinstate the standard of the truth of religion. It is necessary, to keep to the standard.

*imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt
[evam paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ parantapa*

[The Supreme Lord said: “Previously I instructed the Sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the Sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku. O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost.”]

[*Bhagavad-gītā*, 4.1-2]

“What I say, this *karma yoga* to you Arjuna, I first told it to Sūrya, and from Sūrya it came from generation to generation, and then it has been disfigured, mutilated. Again I am talking that very same thing to you today.”

So the enervating plane, the truth, whatever comes, the truth when comes it is fresh, bright, but gradually with the contact of this enervating plane it becomes weak, disfigured, demoralized. And then again He has to rejuvenate it, renaissance or something like that, from time to time. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Is there any difference between an Ācārya and a Guru?

Śrīla Śrīdhara Mahārāja: Guru, Ācārya same thing, but generally Ācārya may be told more extensive work, Ācārya. And also another thing, the Ācārya must have some knowledge of the scriptures, and the Guru may not have expressedly some knowledge of scripture, but real knowledge, the purport of the *śāstra* is there. He may not quote scripture, but he feels the meaning of the scripture. Then, he may be Guru. But Ācārya means one who will preach, and who will be able to quote scriptural evidences, generally. *Acinoti yah sastrartham, acaryas tena*

kirttitah.

[*acinoti yah sastrartham acare sthapayaty api, svayam acarate yasmad acaryas tena kirttitah*]

[An Ācārya is one who fully understands the conclusions of the revealed scriptures. His own behaviour reflects his deep realization, and thus he is a living example of divine precept. He is therefore known as an Ācārya, or one who teaches the meaning of the scriptures, both by word and deed.] [*Vayu Purāṇa*] & [*Gauḍīya Kanthahara*, 1.23]

The definition of Ācārya is this. *Acinoti yah sastrartham*, from the scriptures he'll be able to draw out the proper meaning, *yah sastrartham. Acare sthapayaty api*, and who has got the capacity of the people to accept them, those meanings of the scriptures. Some influence over the people, to accept the proper meaning of the *śāstra. Svayam acarate*, and he himself practices those rules and regulations in his own life, *acaryas tena kirttitah*. And he's known, he's called an Ācārya.

Who is standing? [Looking at the person with the camera]

Dhīra Kṛṣṇa Mahārāja: That is...

Akṣayānanda Mahārāja: Parvat Mahārāja.

Dhīra Kṛṣṇa Mahārāja: Now we have Śrīdhara Mahārāja Video. We have audio. This is Video. That is Parvat Mahārāja. [Behind the camera] So, that *śloka* is from the *Vayu Purāṇa*?

Śrīla Śrīdhara Mahārāja: I don't remember. But there is one thing. I was told that Bhāvānanda Mahārāja, he trampled down under his foot the *Gauḍīya Kaṅṭhahāra*, a very important book of the preachers section.

Prabhupāda collected from different scriptures, as if he collected so many weapons for the preachers to use in the field proper, *Gauḍīya Kaṅṭhahāra*. And put them in a very regular way. Guru-Tattva, Gaura-Tattva, Bhāgavata-Tattva, Nityānanda-Tattva, Śiṣya-Tattva, then Nāma-Tattva. In this way a fair division, and also all the necessary quotations from different *śāstras*, that is the weapon of the preacher. If one goes through that book, *Gauḍīya Kaṅṭhahāra*, then he's satisfied with all the requirements when he's in the field of preaching.

But I was told that Bhāvānanda trampled down that. How? "We are only to go through the books given to us by our Swāmī Mahārāja, our Prabhupāda, and don't touch all those books."

In this way, that he must have committed a great offence, a heinous offence.

And I advised for him, it may be intimated to him, he should publish that *Gauḍīya Kaṅṭhahāra* in a very beautiful way, and with repentance, and with all regard. Otherwise he will have to mourn, to reap the result of such heinous actions, whoever he be. It is not a matter to trifle in such a way.

It is *Nāma-aparādha*, first *Nāma-aparādha*. Then the Vaiṣṇava *aparādha*, and the second, *satam ninda namnah paramam aparadham vitanute* [To blaspheme the devotees who have dedicated their lives for propagating the Holy Name of the Lord] [*Padma Purāṇa*,

Brahma-Khanda, 25.15] [*Gauḍīya Kaṅṭhahāra*, 17.69] Then *śāstra*. The *śāstra*, that is giving us the devotional process to us, if we dishonour that, then the Name will be dissatisfied. *Sādhu ninda* and *śāstra ninda*, the *śāstra ninda*, to talk against *śāstra*, that is mild.

And what he has done that is a demonic, heinous thing. And he must beg to propitiate the *śāstra*, and he should publish that particular *śāstra* in a very honourable way and distribute to others. Then he may escape from that sort of offence. Any friend of him may say to him in my name. This is not a trifling thing.

If Kṛṣṇa is concrete reality, then *śāstra* is also so. They have got also, they have got such value. Not to be belittled. The carrying the news of Kṛṣṇa, that is not to be belittled. It is so serious. It is as real as Kṛṣṇa. We shudder to hear such things. So he must do some service to that very *śāstra*, *Gauḍīya Kaṅṭhahāra*. It is a very favourite book of our Guru Mahārāja. We have seen it. He collected them and as equipment, the tool [?], the storehouse of weapons with all the preachers, as storehouse of weapons, and the tool [?] in Sanskrit, where they opens, or get. So the preachers, that is, so many important, vital quotations to support the Kṛṣṇa consciousness: and that has been dealt with in such a wrong insulting way. I am, never I have heard it. My heart is aching to think of that offence. If I do not inform to him, I will be under offence. So, at least to save me, I want to put my request to him, ‘Do this my friend. My friend, my boy, you save yourself.’

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: I should be natural. Ha, ha, ha. What am I? They are to look after what is awkward, what is beautiful. Ha, ha, ha.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: I am what I am. Hare Kṛṣṇa. Hare Kṛṣṇa. That I’m for that, or that is for me. Ha, ha. What is the position? Ha, ha. Gaura Haribol. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So our Guru Mahārāja in the *Ādi-līlā* [1.46] of *Caitanya-caritāmṛta* in the verse *ācāryaṁ mām vijānīyān, nāvamanyeta karhicit*, in the explanation he mentions that, “In all the ancient literatures of devotional service and in the more recent songs of Śrīla Narottama dāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura, and other unalloyed Vaiṣṇavas, the spiritual master is always considered either one of the confidential associates of Śrīmatī Rādhārāṇī, or a manifested representation of Śrīla Nityānanda Prabhu.”

Śrīla Śrīdhara Mahārāja: According to *rasa-vicāra*. To the *mādhurya rasa*, representation of Rādhārāṇī: in other *rasa* representation of Nityānanda, Baladeva, two divisions. By

representation of Himself: representation of the highest servitor of a particular department, and also maybe representation of any of the special servitors in any of these camps. These three phases may be discussed and understood, the three phases. First the Lord Himself is Guru. Next we are told the most favourite and that most favourite may be in different *rasa*.

Hari Charan _____ [?]

Hari Charan: _____ [?]

Śrīla Śrīdhara Mahārāja: Three, then, the three there, in first *darśana* only the top of the Everest. And next, the nearby peaks. And then, what is suitable for my special personality according to the atmosphere, so much cold, where I can take permanent shelter, what cave will be suitable for me to, for permanent living there; in this way, it is to be adjusted at least in three different planes.

First to the Lord Himself, then next stage we find the first class servitor, the head of every department of service, then my particular department. One servitor may have different departments. Then any particular department there is head. Under his care, I shall to begin my eternal life. The *mañjarī* class, Rūpa Mañjarī, Rādhārāṇī, Rūpa Mañjarī. First Kṛṣṇa, Rādhārāṇī, Rūpa Mañjarī. Kṛṣṇa, Baladeva and then Subal or any other friend, in this way. In *vātsalya rasa*, Kṛṣṇa, Yaśodā, Nanda and then any other helping hand to Yaśodā, Nanda, in this way, the location is to be traced. And there are three stages.

Devotee: So there are different groups of intimate associates?

Śrīla Śrīdhara Mahārāja: Yes, there are different groups. And groups and then fighting between the groups; Rādhārāṇī's group, Chandravālī's group, Their fighting temperament, that is also there.

Devotee: There are all harmonized in the transcendental plane, there is complete harmony within.

Śrīla Śrīdhara Mahārāja: Yes, that harmony, that difference also to promote intensity of service. There it is harmonized, the competition; that means competition. Perhaps Swāmī Mahārāja utilized this competitive spirit in his propaganda. There is competition that enhances the central capital. So that has been, that design, that plan, has been accepted there, the competition, the Yogamāyā. By competition enhances the degree of serving attitude and that is utilized. What is here, what is there, perverted reflection here. So competition is also utilized, the spirit of competition, and because that all harmonizing one it is all good.

Dhīra Kṛṣṇa Mahārāja: He used to tell, "Transcendental competition."

Śrīla Śrīdhara Mahārāja: Yes. Of course everything is there transcendental. Or the mundane is so much worse, the competition and everything worse. But competition of dedication at the bottom, it is dedication, and competition in the dedication, that is most desirable thing.

We are told when the Mohammedans came here in India in the beginning, there was one fort. And two parties of Rajputs, they wanted to enter into, attacked from both sides, and whose party will enter first into the fort, there was a competition. The one party tried to enter through the main gate, and on the gate, so many hooks, spikes, were put on the door. So they excited an

elephant to break down that door, but the hooks were there, elephant puts his head and coming back. So one Rajput, he embraced that hook, and on his back, the elephant was engaged. And then the elephant used his force, and broke open the door. Because they wanted that they will enter the fort first. But on the other hand, the other party, crossing the wall, already entered. But there, the sacrifice was so much that one soldier he embraced the hook on the door, and then the elephant pushed, and of course with the door, the man, dead body fell.

So competition, for the land of competition of dedication, you can't blame anyone. Not competition for selfish end, but competition of dedication, and dedication all-comprehensive. The cause represents the general characteristic. So the competition of dedication, and dedication, the result may be enjoyed by anyone and everyone, because the centre of interest is one. And by His satisfaction we're satisfied. In this way it is distributed. So He's harmonizing everything. The highest standard has been given out by Rādhārāṇī.

Moray yade diya sukha diya pai maha sukha tabi sei dukha sukha bhaja [?]

“If by giving pain to Me, He becomes satisfied, then My pain is welcomed by Me, to be welcomed by Me. If Kṛṣṇa is pleased by giving pain to Me, that pain is My wealth.”

In this way She harmonizes everything.

Moray yade diya sukha diya pai maha sukha tabi sei dukha sukha bhaja [?]

“That is My highest bliss. If by giving pain to Me, He becomes happy, then that pain is My highest happiness.”

There it is harmonized. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. _____ [?]

Akṣayānanda Mahārāja: We'll take your leave now?

Śrīla Śrīdhara Mahārāja: Yes.

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