

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

81.01.11. B

**Śrīla Śrīdhara Mahārāja:** ...to suffer from death, or life in death, death and life, only when we come in Kṛṣṇa consciousness we are living a proper life. Other lives, or life after life in death, or death proper. We should consider that is *vidhipor* [?] to be in *vidhipor* [?] that is a disfigured state; that is death. And to be in our own intrinsic function, that is life. And that only in Kṛṣṇa conception we have that normal life.

*Samuveda pradityum* [?] Gaura Haribol.

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

**Śrīla Śrīdhara Mahārāja:** Necessarily \_\_\_\_\_ exceptional case \_\_\_\_\_ Kṛṣṇadāsa Bābājī.

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

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. That may be exceptional cases. The general case is, tenor is that, but exceptional cases. Just as in the case of Kṛṣṇadāsa Bābājī. He feels that his tendency is towards *sākhya-rasa*. He, when he sings the song of *sākhya-rasa*, he feels much pleasure there. As much as I can understand, "That my most heart touching feeling from within comes to mix with the *sākhya-rasa*." But still he's going on with that. A special digression in the path may be. Rare case, but generally the way, the Guru *paramparā*, the *mantram*, it is all meant, couched in such a way as to facilitate our progress in the *mādhurya-rasa*. The Guru *paramparā*, all the Gurus, they're of *mādhurya-rasa*, and the *rūpānuga sampradāya* that means *mādhurya-rasa*. Even, I have not seen, but I can't remember where, but I am told that in the commentary of *Bhāgavatam* anywhere Sanātana Goswāmī himself, he is expressing his desire to be *rūpānuga*. Outwardly Sanātana Goswāmī is Guru of Rūpa Goswāmī, but that very Sanātana who is outwardly Guru of Rūpa, he expressed his desire to become *rūpānuga*. It is mentioned somewhere in his commentary.

**Devotee:** In his own commentary?

**Śrīla Śrīdhara Mahārāja:** Own commentary. It may be in *Bhāgavatam*, or somewhere. I have not found that myself, or I can't remember, but I heard that he expressed that *rūpānuga*, "I wish to be in this way." It is mentioned. Rūpa Goswāmī was first disciple of Mahāprabhu.

**Devotee:** Yes, and then Sanātana.

**Śrīla Śrīdhara Mahārāja:** And then Sanātana, so Rūpa Sanātana. And Rūpa Goswāmī was given the charge of *rāga-bhakti*, and Sanātana especially of *viddhi-bhakti*. And with the help of Gopāla Bhaṭṭa; they took the name of Gopāla Bhaṭṭa, both of them in different places, because for his social status. And also some touch and connection with Rāmānuja Vaiṣṇava *sampradāya*, in *Hari-bhakti-vilāsa* and other places. And because he was a *brāhmaṇa* so for some social requirement they took the advantage of the name of Gopāla Bhaṭṭa. And even Jīva Goswāmī he also says that, "What I give to you in a systematic form, I found these in note papers of Gopāla Bhaṭṭa. Collected hither and thither, scattered. These points that I found scattered and unadjusted in Gopāla Bhaṭṭa's notebook, I have collected them."

\_\_\_\_\_ [?]

“And I am collecting them in a systematic form and I am representing it to you; taking his name.” Because the *brāhmaṇas* may not accept that it’s coming from those that are intimately connected with the *yavanas* etc, maybe, for that, he has got Gopāla Bhaṭṭa’s connection. And another, that he came from a bona fide Vaiṣṇava School, Rāmānuja, established his *tol*. But the original distribution is from them only, and we understand that predominance. Rūpa Sanātana. A combination of Rūpa for the *rāga-mārga*, and Sanātana in the *viddhi-mārga*; they’re masters.

**Bhakti Caru Swāmī:** Once you told that in our *sampradāya* that usually not only in the *mādhurya-rasa* but they’re strictly the followers of Rādhārāṇī.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Bhakti Caru Swāmī:** That not even the other groups also.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Bhakti Caru Swāmī:** Strictly from Rādhārāṇī’s group in *mādhurya*.

**Śrīla Śrīdhara Mahārāja:** Yes, Rādhārāṇī, not only *mādhurya-rasa*, but in *mādhurya-rasa* different camps among that may be divided into three. One is Rādhārāṇī’s party, main, and the opposite main party, that of Chandravālī, and then another few small parties in the middle. But we want Her...

**Bhakti Caru Swāmī:** Exclusively.

**Śrīla Śrīdhara Mahārāja:** Exclusively, Rādhārāṇī’s party and especially the extreme followers of Rādhārāṇī, that is Lalitā’s group. And again, in the Lalitā’s group Rūpa Mañjarī and that is the principal leader amongst the youngsters.

**Devotee:** Young maids.

**Śrīla Śrīdhara Mahārāja:** Young girls. And their facility is; one gentleman asked me, “Why not, why Rūpa and not Rādhārāṇī or Lalitā?” Then I told; our extreme possibility of gain, the highest centre of our gain, is only to be achieved from that point, because Rūpa Mañjarī’s position is unique and in one sense it is the highest position. Why? Rādhārāṇī and Kṛṣṇa, when They’re engaged in intimate *līlā*, the grown up *sakhīs* they have some difference \_\_\_\_\_ [?]

**Devotees:** Some shame; some restriction; reluctance.

**Śrīla Śrīdhara Mahārāja:** No, not reluctance, some sort of...

**Devotee:** Reserved, reservations, they don’t like to go there.

**Śrīla Śrīdhara Mahārāja:** Some sort of shyness may be there, but for the young girls not so much shyness. So when They’re intimately engaged then these small girls they can approach, but when they’re grown up they feel shy to approach. They’re in that position so thereby they can have the chance, the young girls, they can have the chance, in one sense the best facility and privilege they enjoy. So that should be the highest centre of the beginners, at least, not only but for, that should be desirable by all, that even in the most confidential stage of the union, only they can approach. So this is the highest

centre, should be considered to be the highest centre of our achievement, ideal. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. I have thought like that, in that way, *rūpānuga*.

**Devotee:** This is how you explained to him?

**Śrīla Śrīdhara Mahārāja:** In my self enquiry that, ‘Why it should be like that?’ Then I have come to this conclusion that this is the unique position which is not possible in any other place in the *mādhurya-rasa*, in Rādhārāṇī’s camp, and when They’re very closely connected, Both of Them, only these get admission, their admission is possible and not others. So this should be the highest point of our aspiration, the *rūpānuga sampradāya*. And when Rūpa she sends her youngest *sakhīs* they can go easily for that purpose, in this way.

Gaura Haribol. High talks but we’re not fit for that; high talks. Anyhow, one day we may go to that level. That is our aspiration, highest aspiration, the point of our highest realisation, highest aim, to be there, to be pointed out, to be pinned down there. Our fortune may be tied with that aim, anyhow.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura-Nityānanda.

*Nitāi bine bhāi rādhā kṛṣṇa pāite nāi* [*Manah-sīkṣā*] Everything on the foundation on the grace of Nityānanda and Gaurāṅga, otherwise if the plank is taken out, taken away from our feet, then we shall go down, not knowing where.

**Devotee:** So our prayer is, *Śrīdhara Mahārāja bine bhāi, nitāi pāite nāi*.

**Śrīla Śrīdhara Mahārāja:** The Guru and Gaurāṅga. Then if that main support, that energy that is holding us above, if that goes away from our foot we shall go we know not where. So, *Nitāi bine bhāi rādhā kṛṣṇa pāite nāi*, that is the finest structure but the foundation is Nityānanda and then Śrī Gaurāṅga. When we get Gaurāṅga, the whole thing is within our clutches, it’s so, both combined, both principles, both authorities combined, and sanctioned from there we may not care for anyone. But Nityānanda Prabhu at the bottom; we must always be thankful to Him. The energy, Baladeva, Nityānanda, the energy, awe in energy, master in Them, and Their grace that will be beautiful. But the plane, the foundation, is also not less important. We must have our gratitude to the foundation first, then the structure is possible. Otherwise everything will fall down, break down. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. This is as we have got conception from our Guru *paramparā*, Gurudeva, \_\_\_\_\_ followers of Mahāprabhu Gaurāṅga.

*Yadi gaura nā hoita, tabe ki hoita, kemone dharitām de* [Vasudeva Datta] We have come in touch with such higher conception of our own prospect that if, now we shudder that if Gaurāṅga did not come with all these things of so sweet nature then our life would have been useless. How we could live at all? Now we can have such conception. Otherwise we would have been in darkness, no feeling of any necessity, no conception of our prospect, or our own self, all in darkness that is; that piece of, a sort of *māyāvādā*, and all the atheists.

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

We are talking mostly of *mādhurya-rasa* to you. I don’t know whether it is the consequence inevitable that Prabhupāda during just before twenty four hours of his *nitya-līlā* he wanted to hear *Śrī Rūpa-Mañjarī* from me, then, is this the cause? That generally I come to place this sort of talk mostly on the head. My tendency is to draw towards this *rasa*. I don’t know whether it is the effect of his last wish to hear from me *rūpa-mañjarī-pada*. Hare Kṛṣṇa. Gaura Hari.

The day when I was given *dīkṣā* initiation by Prabhupāda, Vasudeva Prabhu he asked me, “What sort of Hari *kathā* you heard from Prabhupāda today, in the day of your beginning this life.”

I told that Prabhupāda told all these things.

“You are very fortunate,” he told, he remarked.

Prabhupāda talked about Rādhārāṇī matters and I reproduced it to Vasudeva Prabhu.

He asked me, “What type of Hari *kathā* Prabhupāda told to you?”

I reproduced, “Prabhupāda told in this way.”

“You are fortunate enough.”

And my name was Rāmendraçandra. Prabhupāda kept it, a little modified, Rāmendrasundara. I asked what is the meaning of Rāmendra I should think, Rāmendrasundara?

“Generally Rāma is Dāsarāthi Rāma” he told “Rāma, Rādhā, Her Master that is Kṛṣṇa.” He told, “Rāma Rādhā.”

That is still ringing in my ear. And when we were sent to discover the Rāmānanda and Mahāprabhu’s Milansthali at Godāvārī, he transformed my name again into Rāmānanda Dāsa. And I feel that I have got most sentimental liking for that place; charm, Godāvārī. And that talk, I find there everything in that discourse, that divine discourse between Rāmānanda and Mahāprabhu, everything, that covers everything of Gaudiya Vaiṣṇava’s Theology. Then, you are to go? What do you think?

**Devotees:** [Laughter.] We’ll leave this train.

**Śrīla Śrīdhara Mahārāja:** Leave this train, ha, ha, ha. You go ... after.

**Devotee:** \_\_\_\_\_ Prabhupāda \_\_\_\_\_ with some exceptions \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ They want admission. Their fortune is drawn unconsciously towards that direction. Gradually they will find their self cleansed and grow towards that more clear and clear. They will emerge from inside and take the way towards that. Mahāprabhu mainly came for that. The combination of Rādhā Kṛṣṇa, Their general campaign will be to draw Their common servitors. That will be Their interest. And *anusangit* [?]

**Devotee:** Circumstantially?

**Śrīla Śrīdhara Mahārāja:** Circumstantially?

**Devotee:** Or supplementary?

**Śrīla Śrīdhara Mahārāja:** Auxiliary aim will be to draw other camps around.  
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

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

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

“You can will, but to be effected, that is My jurisdiction.”

[*karmaṇy evādhikāras te,*] *mā phaleṣu kadācana*  
*mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

This is the type of abnegation to the highest. The highest conception of renunciation is here. The *māyāvādī's* conception of renunciation, that is not perfect, that is static. But dynamic self abnegation, renunciation when it takes its dynamic character, dedication comes up, comes in. And renunciation makes progress through dedication and it becomes a perfect order when it comes to Rādhārāṇī's camp. *Mahābhāva, rasa-rāja mahābhāva*. "I shall, I want to devour the whole." "But how much you can devour I challenge you to see. I am giving wholesale, in its quality, highest, and your appetite must be quenched." In this way the challenge, *rasa-rāja mahābhāva dui eka rūpa* [*Caitanya-caritāmṛta, Madhya-līlā*, 8.282], consuming and dedicating. And when in its highest degree, both the parties, the negative and positive, when They're separated how tension is created there. In *līlā*, in *Yogamāyā*, who are to serve Them Both, as if unconsciously that forcibly separates Them then what sort of heat is produced there, the *viraha*; fire, sweet fire that is inconceivable, the fire that is sweet, *viraha*. "Our sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;  
Our sweetest songs are those that tell of saddest thought."  
(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)]

"Our sweetest songs are those that tell of saddest things." So saddest things also tasteful, how, and that is in its original, causal position, what is that. The sun's ray is so hot here we may feel, but in the sun's original position what degree of heat is there, inconceivable for us. So, order to be placed in *Rūpa Mañjarī*, that is coming down and that is the most suitable position of our emancipation, our liberated *svarūpa*. There we can get most benefit, we can draw our most desirable things from such distance in such position. All comprehensive, *mādhurya-rasa* is all comprehensive containing in it all the different types of *rasa*, the most comprehensive, accommodating; adjusting and in quality and quantity. That has been told by Mahāprabhu and our Guru *paramparā*. We want to connect our fate, our fortune there. The tuft of hair should be tied to the toe of the foot of our Guru Mahārāja; may drag on. We are to walk on our head, not by foot, because that is a place where the head we should touch, in *śṅgāsana*, in the *pūjā*, what is venerable, we connect our head there. The subjective, super-subjective, super-super-subjective, only with head we can tread over, and not by our foot. Something like that.

**Devotees:** Heads first, leading head wards.

**Śrīla Śrīdhara Mahārāja:** Yes. Only by giving our heads, our respects, we can make progress, only giving our head we can enter, we can make progress in that land, that wonderful land.

*vaikuṅṭhara pṛthivy ādi sakala cinmaya / māyika bhūtera tathi janma nāhi haya*

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.53]

The wholesale, the soil is made up of stuff higher than we are. And we venture to enter. And who can get, give us that permission? Only His agents, only through His agents; without their help we are only a

mass of clay. Only the grace coming and the lump of clay may be taken there as a living thing, who are so much dependent on Guru Vaiṣṇava. Our existence will be at stake, what to speak of progress.

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

**Devotee:** Mahārāja, \_\_\_\_\_ [?]

...

**Devotee:** Balaji, He's actually Kṛṣṇa, because He's Balaji, Balagopāl...

**Śrīla Śrīdhara Mahārāja:** Yes. But four-handed, ha, ha.

**Devotee:** Actually His original form was two-handed but due to Rāmānuja's request He manifested two more hands.

**Śrīla Śrīdhara Mahārāja:** Tried to push two more handed and take Him in Vaikuṅṭha. But He says that, "I am Balaji, and you can't find in Vaikuṅṭha any young things, they're all..."

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

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

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

**Śrīla Śrīdhara Mahārāja:** *Sarva-dharmān parityajya [Bhagavad-gītā, 18.66]. Ājñajaiiva guṇān doṣān, mayādiṣṭān api svakān, dharmmān samtyajya [Śrīmad-Bhāgavatam, 11.11.32], to break the law, that should be the main characteristic of a rūpānuga Vaiṣṇava. Another thing, important, what I conceived to be, that this parakīya principle. I have thought it out in a particular way, that all our previous obligations, pati, pati means the husband, he is supposed to have the whole control over the wife, lord ship, and to disobey him, rather to take out our gratitude from him and to go and to seek comfort or pleasure from other sides, that is to get out from our obligation to all commanding force beyond Kṛṣṇa. That is, all our past activity, they have right to exact their demand from us, our karma, jñāna, wandering in the world we have incurred so many obligations in so many places. And when that is considered in one side who wants to master on us to exact our loan, our debt, so they're one to get out, to take out their debt from us; and that should be placed as pati. They have got their demand to realise from us. So, disobedient to him, to go to Kṛṣṇa's side, to take our free will to that, that is like parakīya bhajan. Their total demand on us by the environment, that is one side, and they take free will towards God, to Kṛṣṇa, without any obligation.*

*Pati vancana* [?] Money lender \_\_\_\_\_ When we have borrowed money, so when obliged to him, so to deal with him, to de-throw him, to overthrow him, to disobey him; it is not publicly possible to get out of the obligation. So from the innermost of our heart we must take it clear for our own innermost free will to take it to Kṛṣṇa. Because by our previous life we have acquired so many anti Kṛṣṇa tendencies that have captured, that has made us captive; anyhow to take the free will out of that unconsciously of them and to dedicate it to Kṛṣṇa. From our present position, if we can do so, it is only possible. Wherever we are, and however in debt we are burdened, with free will we can take out of that obligatory circle and put it to Kṛṣṇa's side, for the inner, our sympathy, our prejudice, our selection, our prayer for that. I'm in the midst of unfavourable environment. The pati, the mother-in-law, and the sister-in-law, and the society, even the scripture – all against, all against, I'm deceiving them to take my free will, stealthily and with the help of a particular group I can approach Kṛṣṇa. Always, always.



**Devotee:** Mahārāja, what about the people like Hegel; is it that they have *sukṛti* from their previous birth?

**Śrīla Śrīdhara Mahārāja:** Yes, might have been, because he could conceive that the ultimate cause, the nature of it is such. It is ontological but it may take shape of a living thing. *Satyam śivam sundaram*, it will take this connection, the *sundaram*. And what is *sundaram*? One day that will come with its full glory. This is *sundara*, nothing else. To become *sundara* becomes beautiful, this must be so. Some hazy expression has come there, hither and there. All His own domain and He is free and autocrat. He can throw a drop of nectar hither thither in many places.

When Acyutānanda went with us to my birthplace, then some educated people there said, “We are so near yet we do not understand Mahāprabhu. How is it that from far away you have come to appreciate? How can you understand it clearly and can see?”

*brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]*

[“Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.151*]

That was his answer. The *brahmāṇḍa*, we are within creation, the limit of His creation, and it is said wherever anyone gets such fortune he may come. A few miles of distance, what is that? Even I am repeating, adding, and different casts in the creation. A tree may have *sukṛti* when flowers are dedicated by a devotee to Kṛṣṇa the tree is getting, acquiring *sukṛti*. The milk is given to Kṛṣṇa by a devotees and the cow is getting *sukṛti*. And the dog, he’s watching the temple area, working, and it may get some *sukṛti*. *Sukṛti* may be distributed in this way to any and every direction. So many *sak* is dedicated to Kṛṣṇa, the vegetables getting *sukṛti* thereby. In connection with the devotee so many things are acquiring *sukṛti*. The door is open there, but only through the...

*naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthaḥ  
mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛñīta yāvāt*

[Prahāda Mahārāja states: “Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.”] [*Śrīmad-Bhāgavatam, 7.5.32*]

The medium of His devotee, that is indispensable, we must have that connection with His devotee. To go to Him the indispensable necessity is His medium, the devotee, the door to enter; it is indispensable.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

*Yata gatim yatim gatum sahate* [?]

“So I can’t tolerate any blame against My devotees because their very business, their very tendency, their very existence is to give Me out to the all, and if you blame him you are committing suicide. You are going to kill your own Guru, the source of your own fortune. So Vaiṣṇava *nindā*, Vaiṣṇava *aparādha*, I can’t tolerate. Especially I want to serve them but I can’t. They won’t allow Me to serve them. I want, My inner tendency is to give something. They’re giving something, the whole thing. I want to give

something in return but I am not eligible for that. But if anyone comes to do that I give Myself wholly to him.”

*[ye me bhakta-janāḥ partha, ne me bhaktāś ca te janāḥ]  
mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ*

[“Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees.”] [*Ādi Purāṇa*]

That is the theory underlying, that, “I want, I’m always intending to give something to them but they won’t accept. And through love I can’t do anything. I can’t go against them. But if anyhow I find somebody is doing My work, serving him, I cannot but be inclined towards them with much intensity. *Mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ.*”

Gaura Haribol. No pardoned souls in the servants, serventing Braja. *Na pāraye 'ham niravadya-saṁyujām.* “I declare that I fail. I fail to give you something in return. So I am in debt to you all. The quality of service that you are rendering to Me, it is not in My store to be found that I can give in return, so I remain indebted to you all. Your quality of service is so noble, magnanimous, and great, and of such purest degree, I have nothing in store to give something in response. So I’m indebted to you.”

*na pāraye 'ham niravadya-saṁyujām, sva-sādhu-kṛtyam vibudhāyuṣāpi vaḥ  
yā mābhajan durjaya-geha-śṛṅkhalāḥ, saṁvṛścyā tad vaḥ pratiyātu sādhunā*

[“O *gopīs*, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.”]  
[*Śrīmad-Bhāgavatam*, 10.32.22]

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