

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.13.A

[Śrīla Śrīdhara Mahārāja and Bhakti Caru Swāmī talk in Bengali and English for about six minutes but almost inaudible by a loud *kīrtana* downstairs]

Śrīla Śrīdhara Mahārāja: Of course, everything should be used according to the necessity of the service, not for personal account. He has chastised many for such superfluous luxury. Ha, ha, ha, at the same time he asked me twice to improve my dress, ha, ha. First told it, but I'm habituated to a very simple life. Second time again he told me, and with some reason. "That if you do not improve your dress, then to whom you will speak, they will consider yourself to be a bogus, non important person." In Bengali he told,

[About fifty five seconds spoken in Bengali]

Hare Kṛṣṇa. In Bombay, he was so much enraged that he expressed that, "I did not like to come to this way of preaching, but I was rather forced to accept this path. And now I have to suffer for all these things." Sometimes in excitement he told like that.

And some other time also he told, "The whole thing, it is my duty to discharge all the services, but they have come to help me. They're my Gurudeva." In this way.

Rādhārāṇī wants to do all the services of Kṛṣṇa. She's not satisfied by discharging, and She says that, "I'm unfit, so I want help of so many. But the whole responsibility is on My shoulders."

In *Bhakti-rasāmṛta-sindu*, there was a *śloka*, I don't remember that *śloka* now. The purport is that a servitor, he says that, "Kṛṣṇa, I'm Your servant, and it is my right to serve You in all ways and I don't allow any Vaiṣṇava to come between and to take up Your service. Even if Baladeva, or even Lakṣmī Devī Herself comes to take Your service, I won't allow Them. I shall do it direct."

This *Bhakti-rasāmṛta-sindu*, when that edition was prepared by Rāma Gopāla Bābū, my God-brother, M.A. B.A., well read man, he told that, "What is this? A Vaiṣṇava, he should be very modest. Only under the direction of the Vaiṣṇava I shall serve you Kṛṣṇa. I cannot render any direct service to You. That should be the attitude. But why this opposite attitude that I won't allow even Baladeva, Mahā Lakṣmī to serve You, it is my duty."

Then I read this *śloka* and found out the angle of vision, I told him, here the angle of vision is a little different. He wants to say that, "They should also be served along with You. They're *sevā-tattva* not *sevāka*. Yourself, Baladeva, Lakṣmī Devī, and Vaiṣṇava, They are not servants. They are Your favourite, Your devotee. Only serving it is my duty that I shall serve. I shall ask Them, 'No, You are not servants. You are masters here. You all sit down here. Myself alone are Your servant and I shall serve you all. You all take your seat peacefully.'" With this spirit he's saying this *śloka*.

So a real servant he thinks that all other servants that are the higher, superior Vaiṣṇava, they should also be served along with the Lord. His paraphernalia also should be served. And the whole burden, the responsibility of service is with me. That should be the - of the higher

devotee. Not only I shall serve the Lord, but with His paraphernalia, the whole group, I alone am serving. So we should think like that.

So Prabhupāda told like that, “The whole duty, it is mine only, but I can’t do, I’m unfit. So these my Gurudeva’s they have come to help me in this way also.”

One *amnayaki* [?] another *vetivek* [?]

The Vaiṣṇava in his natural temperament he will see that the whole responsibility of the whole service will be with him, and the disciples are also Gurudeva. They’re *vaibhāva*, they’re extension, extended self of his Guru, so they’re also reckoned as Gurudeva. This is *amnayaki* [?] the direct conception is like that. But the indirect conception, *pralāpita vakra*, when a special inspiration of an Ācārya spirit is present in him, at that time he wants to chastise the disciple. “Here I am *pralāpita vakra*.” It is mentioned in Prabhupāda’s letter also.

And Mahāprabhu Himself says in Sanātana *śikṣā*, “What I’m saying to you Sanātana, this is all, I can’t, I don’t know their meaning, and I’m only a mediator, I’m in delirium. What I say to you it is delirium to Me. I can’t understand what I say; like delirium, something. From the depth of My heart I conceive this much, that Kṛṣṇa is very much gracious to you, and many higher things are passing through Me to you. You are being benefited by those things, but they’re passing through Me but I can’t feel them.”

Abuses his disciple or any sort of punishment, then he’s not in, he’s in mood, which is particularly supplied by the Lord by His special will, *pralāpita vakra*. And when normal they say that, “They’re all my Gurudeva. They have come to help me. I am unfit, so they have come to help me. Kṛṣṇa has sent them. My Gurudeva has sent them. They’re all the extended self of my Gurudeva. Gurudeva has sent them to help me in my service to Kṛṣṇa. So I must have respect for them.”

So Prabhupāda used to address Prabhu, all, a Mahārāja, Aprakṛta Prabhu, Prabhu, Prabhu, almost all, he used Prabhu to the disciple. Hare Kṛṣṇa. Haribol.

Bhakti Caru Swāmī: [Speaks for about fifteen seconds in Bengali]

Śrīla Śrīdhara Mahārāja: Ha, ha. There is gradation, in the devotional school also, everywhere the gradation is there.

In this occasion I remember one thing. When Prabhupāda began his early life of a preacher he had a disciple named Vaiṣṇava Charan, came from the neighbourhood, ordinary class, labour’s class. He was given Hari *Nāma*, and taking Hari *Nāma*, Hare Kṛṣṇa, Hare Kṛṣṇa. And at the same time one gentleman came to visit Prabhupāda, and Prabhupāda was talking with him about Mahāprabhu and Hari *kathā*. And that person, that Vaiṣṇava Charan, Vaiṣṇava dāsa, he was at the top of his voice he was chanting Hare Kṛṣṇa.

Then Prabhupāda asked him, “Don’t disturb me, don’t shout. I’m distributing and serving Hari *kathā* to this gentleman.”

Then he answered, replied, “You are shouting. I’m going on with Hari *Nāma*.” He was, “Hare Kṛṣṇa, Hare Kṛṣṇa,” loudly, and he told Prabhupāda, “You are shouting. I’m taking the Name of Kṛṣṇa, I don’t shout. What you are speaking that is not *Nāma*, Name, and ordinary words you are pronouncing, so you are shouting.”

[Speaks for about fifty five seconds in Bengali]

Bhakti Caru Swāmī: [Speaks for about fifteen seconds but inaudible]

Śrīla Śrīdhara Mahārāja: “Their shouting will give inspiration to me for writing. It will be source of inspiration...

Bhakti Caru Swāmī: No, they’re _____ [?]

Śrīla Śrīdhara Mahārāja: “And they’re my Prabhu’s children, and they’re shouting, they’re rejoicing, so that will give me impetus rather, the source of inspiration for writing. It won’t disturb me but rather it will give impetus to me for my service, for my duty.”

Bhakti Caru Swāmī: That’s a very nice way to look at it.
[Speaks forty five seconds in Bengali]

Śrīla Śrīdhara Mahārāja: Ha, ha. When Mahāprabhu...
[about one minute and twenty five seconds spoken in Bengali]
Internally that is all nectarean. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

*acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet
prakṛtibhyaḥ param yacca tad-acintyasya lakṣam*

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skanda Purāṇa*] & [*Mahābharata, Bhīṣma Parva, 5.22*]

Which is not to be found in this world, this ordinary, the production of this nature. Transcendental, unknown and unknowable, inconceivable; but still that is and that is the real substance.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā 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 uninterrupted 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*]

Some awakened there, and some ordinary people awakened here: in the sense experienced world, and God sense experienced world. Transcendental: that is infinitely more powerful and blissful. Gaura Haribol. *Rasa-varjam raso 'py asya, param dṛṣṭvā nivartate.*

*[viṣayā vinivartante, nirāhārasya dehinaḥ
rasa-varjam raso 'py asya, param dṛṣṭvā nivartate]*

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

Mad-bhaktim labhate parām.

*[brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām]*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

To get out of the duality of this world, *daṇḍa*, good or bad? Bad and good, both is erroneous, *māyā*, both false; the conception of good also false, the conception of bad also false.

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

There, just the opposite _____ that is real. False things, bad things, cannot have eternal existence _____ that must have such durability. And an ordinary thing cannot claim that sort of attribute. *Ajo nityaḥ śāśvato 'yaṁ.*

*[na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo, na hanyate hanyamāne śarīre]*

["The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed."] [*Bhagavad-gītā*, 2.20]

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

[Bhakti Caru Swāmī and Śrīla Śrīdhara Mahārāja talk in Bengali (?) for about two minutes and thirty five seconds – with Śrīla Śrīdhara Mahārāja quoting *śloka*s at the end]

Śaraṇāgati, the last reach of knowledge, if healthy, must come to *śaraṇāgati*, cannot but come to *śaraṇāgati*, knowledge proper. Otherwise,

*śreyāḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām*

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit

souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless." [Śrīmad-Bhāgavatam, 10.14.4]

& [Caitanya-caritāmṛta, Madhya-līlā, 22.22]

Hare Kṛṣṇa. *Kevala-jñāna, kevala-bodha-labdhave*, any attempt, the knowledge for knowledge, no, *śreyaḥ sṛtiṁ bhakti*, it must come to the feet, take us to the feet of the devotion.

*bhukti-mukti-sprhā yāvat, piśācī hṛdi varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [Bhakti-rasāmṛta-sindhu, Pūrvva, 2.22]

Rūpa Goswāmī he says *jñāna* means generally leads to *mukti*, and *karma* means to *bhukti*; enjoyment and renunciation. But Rūpa Goswāmī Prabhu says where those two she ghosts are sitting, the divine lady of *bhakti*, she does not like to come to take her seat there with those two she ghosts, *piśācī*. Gaura Haribol.

*bhukti-mukti-sprhā yāvat, piśācī [hṛdi varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [Bhakti-rasāmṛta-sindhu, Pūrvva, 2.22]

*nikhila-bhuvana-māyā-chinna-vichinna-kartrī
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śīhilita-vidhi-rāgārādhyā-rādheśa-dhānī
vilasatu hṛdi nityaṁ bhaktisiddhānta-vāṇī*

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."] [Śrī Caitanya Saraswatī]

Straight, clear, *nikhila-bhuvana-māyā-chinna-vichinna*, cutting asunder into pieces, *nikhila-bhuvana-māyā*, the pleasure of misconceptions of the misconceived world, and *vibudha-bahula-mṛgyā*, and so many scholars who put their heads together to find out different remedies from the bondage of this mortal charm, but that is nothing but illusion. It has been proved, yes, has thrown a death knell to all the speculations of different kinds of liberation, emancipation.

Bhakti Caru Swāmī: Mahārāja, what is the root, what is the meaning of this *mṛgyā*?

Śrīla Śrīdhara Mahārāja: *Mṛgyā* means *anusandriya*, searching, *vibudha-bahula-mṛgyā*. *Śrutibhir vimṛgyām*, in *Bhāgavatam*.

*āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauśadhīnām*

*yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavim śrutibhir vimṛgyām*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

Mṛgyā, anusandriya: searchable. Different scholars they're trying their utmost to find out a path to get out of the entanglement of this world. But *bhaktisiddhānta-vāṇī* has thrown atom bomb to that. The atom bomb has been the finishing touch, final.

Bhakti Caru Swāmī: Totally devastated.

Śrīla Śrīdhara Mahārāja: *Śīthilīta-vidhī-rāgārādhyā-rādheśa-dhānī*. And to worship the devotion which is guided, directed by the rules and regulations according to scriptures: that has been discouraged. And the spontaneous love which is shown in the service of Śrī Rādhikā, and Her beloved, *rādheśa-dhānī*, the abode of that thing is his, his words are the abode of that thing, *vāṇī*. *Śīthilīta-vidhī-rāgārādhyā-rādheśa-dhānī*. The Lord, Rādhikā, are being worshipped with pure loving line or so, and this is, his words are abode of only that truth. *Rādheśa-dhānī*, *dhānī* means Rādhā, the abode of *rādheśa*. And that *aradhana*, and that is also, *Śīthilīta-vidhī-rāgārādhyā-rādheśa-dhānī*, this service through love, *anurāga*. And that service of Rādhā Govinda. And that is the whole purport of all his sayings, statements. And this is *bhaktisiddhānta-vāṇī*. *Vilasatu hṛdi nityam*, and always let that play in my heart, that tendency, *vilasatu hṛdi nityam bhaktisiddhānta-vāṇī*.

Gaura Haribol. Covering the whole *siddhānta*, these three lines.

Bhakti Caru Swāmī: When did you compose this Mahārāja?

Śrīla Śrīdhara Mahārāja: Long ago. Perhaps some thirty years back or so. At least twenty five years.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: If you go to Bombay you may try to meet that gentleman, Asthana, that Ami Asthana. He's known to our Dhīra Kṛṣṇa Mahārāja and more intimately with this Venkatta Rāma Prabhu [Bharati Mahārāja], who is intimately connected with him. Before coming here he used to visit ISKCON, their Bombay Maṭh. Hare Kṛṣṇa. Hare Kṛṣṇa.

[About thirty seconds spoken in Bengali]

Mahāprabhu met there _____ Pandharpur. Mahāprabhu met Śrī Raṅga Purī and got the information that Viśvarūpa, Mahāprabhu's elder brother, the place of His departure there, Pandharpur; that is Śaṅkarānya. [Vitchal and?] Śaṅkarānya the same, one and the same.

Bhakti Caru Swāmī: Mahārāja, Bhadrīdharan Prabhu is asking, whether Tukārāma is a pure devotee?

Śrīla Śrīdhara Mahārāja: I do not know all the *abhaṅgs*. Tukārāma's songs are known as *abhaṅgs*, is it not? I've not gone through all of them. But I'm told that Tukārāma was the disciple of Mahārāṣṭa *brāhmaṇa*, one who was very closely connected, rather disciple to Mahāprabhu. He met in Benares. It is mentioned in *Caitanya-caritāmṛta*, Mahārāṣṭa *brāhmaṇa*, who took Mahāprabhu to the assembly of Prakāśānanda, that Mahārāṣṭa *brāhmaṇa*, in his house, in some place of Sald [?]. And that Mahārāṣṭa *brāhmaṇa* was the preceptor of Tukārāma. Satrendranath Ṭhākura, the second eldest brother of Rabindranatha, he made some discuss about Tukārāma, and he has put this question. It is mentioned in Bhaktivinoda Ṭhākura's *Life and Precept of Mahāprabhu* that Tukārāma was the disciple of a Mahārāṣṭa *brāhmaṇa*, and he, Tukārāma, used to tell about *Caitanya-caritāmṛta*. Perhaps that *brāhmaṇa*'s name was Raghava Caitanya, Mahārāṣṭa *brāhmaṇa*. And he was preceptor of Tukārāma. So Tukārāma must have some pure devotion in his heart. But if any deviation from the purity I can't say without examining his particular songs. The criterion of pure devotion is this, that he must have real honour and affinity towards the devotee.

*[ye me bhakta-janah partha, ne me bhaktas ca te janah]
mad bhaktanam ca ye bhaktas, te me bhaktatama matah*

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

Within his jurisdiction of his devotion: not only Godhead alone, but Godhead with His paraphernalia. The Lord is not alone. The Lord is always with *svarūpa śakti*, His group of servitors. When that is present in any song or any statement, there the *śuddha bhakti* will be, otherwise that will be contaminated by *māyāvādā*. 'We respect Kṛṣṇa, but His paraphernalia not *nitya*, and not *pūjā*, not to be honoured, and eliminating them we can worship, satisfy Kṛṣṇa alone.' This idea is anti *bhakti*. So to test pure devotion we should put that criterion, whether Kṛṣṇa alone, Kṛṣṇa means, *raja* means with all His paraphernalia. *Raja* is not alone in any time. So Kṛṣṇa means with all the groups of His servants of different types. That Kṛṣṇa is real Kṛṣṇa. Only Kṛṣṇa alone that is Kṛṣṇa concoction, imagination, is not realistic. Hare Kṛṣṇa.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: That is of lower order.

Bhakti Caru Swāmī: Lower order. I was saying that there's a saying that, "By hook or by crook you should fix your mind on Kṛṣṇa." And Mahārāja is saying that's of lower order.

Śrīla Śrīdhara Mahārāja: And Kṛṣṇa means with His paraphernalia.

Bhakti Caru Swāmī: Associates. Mahārāja, in *Jaiva Dharma*...

Śrīla Śrīdhara Mahārāja: Just as father means the son, the wife, the group. So Kṛṣṇa, the relative term, Kṛṣṇa is attracting, attracting whom? The paraphernalia, the friends of the attraction, the servitors, they must be there with Kṛṣṇa. Kṛṣṇa is never alone.

What is the question?

Bhakti Caru Swāmī: Mahārāja, why are the Deities of the Goswāmīs are just Kṛṣṇa?

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