

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.28.A

Bhakti Caru Swāmī: We were listening to that tape on Guru *paramparā* and there was one question still in my mind which was not clarified, there was that somebody made the mention that the difference between Baladeva Vidyābhūṣaṇa and Śrīla Bhaktinoda Ṭhākura was for almost a hundred years. That's not my question. My question is that Jagannātha Dāsa Bābājī Mahārāja and, before Jagannātha Dāsa Bābājī Mahārāja...

Śrīla Śrīdhara Mahārāja: We shall have to forget the material consideration there in the spiritual line. We see:

*yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānam sṛjāmy aham*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

Pāramparyeṇa and *prakṛti-vaicitryāt*. Here the spiritual current is always to be disturbed and interrupted by the material flow. So to keep up the chain, to keep up the continued current when an interception is seen between, the truth is coming when it is interrupted by material flow, mixed, tampered, then again from there to reinstate in its former position the purity intact. So that attempt is always being made. It is a living thing, not a dead thing. So, the vigilant eye is always there. Whenever necessary to keep the current pure and in good flow, force, then help comes from upwards.

[*arjuna uvāca*]
*aparaṁ bhavato janma, paraṁ janma vivasvataḥ
katham etad vijānīyām, tvam ādau proktavān iti*

[Arjuna said: "Vivasvān, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed that You previously instructed these teachings to him?"] [*Bhagavad-gītā*, 4.4]

Arjuna, *aparaṁ bhavato janma*. Kṛṣṇa told that, "What I say to you today I told it to Vivasvān many, many years ago. Now, by the influence of the material conception that has been contaminated and again I say the same thing to you today." Kṛṣṇa told.

So here the material consideration is always tampering the spiritual current. The purity is being disturbed. So sometimes Kṛṣṇa has to come Himself, sometimes He sends His person, and in its former and pure state it is again established. So from time to time it is necessary that the purity should be kept up.

So the intelligent person, suppose when we are writing a history, then the main figures in the history we note. And those not so much qualified, they are set aside. And we take the dynasty from number one, then two, three, number four, number six, in this way we record in history: because they are negligible. So we are to admit by the influence of *māyā* when that is sufficiently covered and disturbed and mutilated, then to rejuvenate it, to make it, to take it to

the standard of the previous purity, attempt now and then is made from the spiritually interested people, or the Lord Himself. So the continued thing we cannot expect here without any tampering or interception. It is not possible.

So the real thirsty persons, thirsty for spiritual truth, they like to see the line of pure heritage, where it is to be found. And they connect together and say that this is our current. Not always this bodily succession; sometimes here two, three generation again. Just as Prahāda and his son, he's a demon, then his son Bali he's a devotee, in the physical line also we see such interception. And in spiritual line also we see some influence affected, affected by the influence of *māyā*.

So experts, just as - suppose a scientist has researched some truth, then after few generations one comes and takes up that thread of Newton and continues his researches. Then after few generations another man comes and takes up that thread and goes on. Then if we are to understand the real channel through which the particular research is being in progress, electricity or gravitation or any natural law, one has contributed something. After Galileo began and then Newton came, then may be a gap, and from Newton, Einstein took up. In this way there may be a gap, but still that thread is continued here. An intelligent man will see it was begun in a particular person and then it came to here and then came here. That will be the proper line of research, in this world also.

So in the spiritual line, who, they are guided by the *saṁskāra*, only mental concoction, they do not understand what is real spiritual truth. For them the physical continuation, that is Guru *paramparā*. But those that have got their spiritual eye awakened, they say, "No, no, what was there in number one Ācārya, and that is not found in the second or third, again that we find the same thing of standard purity we find in the fourth Ācārya." So in this way who has come to contribute that real channel, the channel is one. The Gauḍīya, Mahāprabhu's channel at least one.

Baladeva Vidyābhūṣaṇa's contribution to the *sampradāya* is not less important. He may be of other *sampradāya* in the physical sense. But his contribution especially to attract people, the *Vedānta-bhāṣya*, that cannot be neglected for the students of the posterity. So his contribution has been utilised, considering the degree and the essence of the, and the purity of the thought in the spiritual line.

So they are our Guru, *śāstra* Guru. *Śāstra* Guru, *śikṣā* Guru, *dīkṣā* Guru, *Nāma* Guru, all taken together and a real line has been given to us, for our, to save us, to do real work. That is to keep up the flow of the real truth of that highest type to this world, so that policy has been adopted. Wherever we have found any contribution; that is by the will of Kṛṣṇa, the highest contribution to the line, wherever we have found we are taken them together. The *śāstra* Guru, the *śikṣā* Guru, the *dīkṣā* Guru, the *mantra* Guru, *Nāma* Guru, they are taken as they are our Guru, they are all our Guru.

Just as we give respect to Rāmānuja and not to a *sahajiyā* in the physical sense who is in the line of Mahāprabhu, who is mutilating. He's tampering, mutilating and enveloping the real teachings of Mahāprabhu. They are not considered, though physical sense they are in the line of Mahāprabhu and Rūpa, Sanātana etc., but when we go to judge the very spirit of the thing we see that they are nowhere; only a physical imitation, line of imitation, line of physical imitation. On the other hand we find Rāmānuja has got substantial contribution to Vaiṣṇavism. Madhvācārya has given sufficient contribution to Vaiṣṇavism. Nimbarka has done. So we accept them also according to our necessity. And we reject so called physical current keeper because what is found there that is all mutilated and tampered.

There is a proverb, *nakay kar nami sesha kar* [?]

Whether the nose is more useful or my breath is more useful? The intelligent section will say that the breath is more useful than the nose. To sustain the life, the neck may be cut but if the breath continues one may live. So the breath, we consider breath with more importance than the nose.

For the physical form, what should we do with the physical, they'll misguide people to different direction from the truth, away from the truth. So we won't go to consider the body connection in the Ācārya-ship. It is a spiritual current and not a body current. And only the important question that whether a disciple of a true devotee, can he be non devotee? Non devotee we admit that. Because we see it and Lord Himself says that:

[*evam paramparā-prāptam, imam rājarṣayo viduḥ*]
sa kāleneha mahatā, yogo naṣṭaḥ parantapa

[“O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost.”] [*Bhagavad-gītā*, 4.2]

By the influence of this material world that current is damaged. It is admitted. It is admitted. So, *yadā yadā hi dharmasya, glānir bhavati bhārata*. So some in the line, in the line, some are affected and may be led astray, so physical current continuation is not safe to be accepted. Only the spiritual, the current of knowledge we are to trace. And wherever we get, even Rāmānuja *sampradāya*, even Madhava *sampradāya*, Nimbarka *sampradāya* we take them for our own interest. As much help as we get from them substantially, we accept that, and we reject our own.

A political leader, a son may be a political leader, it may not be. He may collect some successor there; a political leader succession. It may be accepted. And his own son though brought up in the favourable environment he may not be that. A doctor's son may not be doctor.

So in the disciple order also there is possibility, and it is admitted that they all may not come of the same standard, there is possibility. Then if it is possible, they should be rejected. And it is found somewhere else substantially that may be taken in.

After Baladeva Vidyābhūṣaṇa, he was very akin to Madhava *sampradāya*, but when he came in connection with Viśvanātha Cakravartī Ṭhākura, he showed much interest towards Gauḍīya Vaiṣṇavism. And he has also written something on *Bhāgavatam* and Jīva Goswāmī's *Sat-sandarbha* he has given commentary. And that enlightened thought we get for the contribution of our *sampradāya*. That is a valuable thing. We cannot dismiss him. He's our Guru.

Wherever the devotion and the correct consideration about Mahāprabhu, our Guru is there. Who is our Guru? Not in the physical form. But the embodiment of the pure thought and understanding which Mahāprabhu imparted to save us here. Our Guru is to be traced there. Baladeva Vidyābhūṣaṇa's contribution that comes, gives light to help us on *Vedānta* and *Sat-sandarbha* and *Śrīmad-Bhāgavatam* and so many others: we practically receive encouragement and light to support the line of Mahāprabhu. We can't reject him from the order of our Gurudeva. He's our Guru. Wherever there is devotion, there is Guru, there is our Guru. We must regard. At the same time if my own bodily near person he does not give recognition to my Guru, to my understanding, to the service of Mahāprabhu, I am to eliminate him. So the *śikṣā Guru paramparā*, Prabhupāda has given in this way.

The light: that extraordinary light of the flow of love and support for the same, where do we find? I must bow down there. That line may be in a zig zag way but still that is the line of my Gurudeva. In this way it is accepted. We want the substance, not the form. We are out of the

social and so many other shackles. Out for which? For the truth, for the truth absolute, and wherever I shall find that I must bow down my head. And if a connection is made by any *mahājana*, that, “This is the line where you will find your thirst quenched, the line is in this zig zag way.” I must accept that for my own interest. If I love me I have to love those that have done much for us. We are not worshippers of form, but the substance, the current of the substance coming that way, I must try to go that way to reach my goal. Why? This is jealousy, this is blind tenacity to stick to the physical, to make much of the physical thing, material thing. We must make us free from the material contamination and try to understand the spiritual, the valuation, the value of spiritual truth. That we should be always prepared for that. What is necessary, what way my interest will work I must follow that. I am not a servant of A, B, C, D, etc. I am a servant of Mahāprabhu. In which way, I may have to turn this way, that way, that way, but whatever will be favourable to me I must go through that to my Lord. Wherever I feel the presence of my Lord in intense form I must be attracted from that side. We are out for that thing and not for any fashion or form, formality; that will hamper our cause.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

Wherever we shall find Him we must run to that direction. The direction may not be always straight. It may be in a zig zag way. If Kṛṣṇa comes that side I must run. Again He appears this side, I must run that side. My interest is with Him. Not that, “Why Kṛṣṇa appeared here and why He is appearing there? There must be a doubt, doubtful thing. So I must go this side?” If I have got real appreciation, the capacity of appreciating the real thing, proper thing, I must go that side. If I am blind that is another case. Then I must have to suffer for my inability. But ability of any person, capacity of any person who can understand things, so much insight he has got, he will run towards wherever he will get some help. A boat is passing through the current and finds it in danger then from whatever side the help may come he must run to that, in this way. So, it does not create any difficulty in our case because in the beginning we broke the shackle, *janmaisvarya sruta sri*, and came being attracted by that particular light. So wherever, in the beginning it has been decided finally, charmed by the intensity of degree of divine love, so wherever I am saved there.

We are worshippers of Nārāyaṇa. We are worshippers of Śiva. Then should we stick to that? When we are given to understand the special superiority of Nārāyaṇa and then of Kṛṣṇa, and then from Kṛṣṇa of *Gītā* to Kṛṣṇa of *Bhāgavatam*, should we not try to go that way? I have read *Gītā*. I like the speaker of *Gītā*, that Kṛṣṇa. Then when *Bhāgavatam* is given to me then should I stick to that *Gītā* Kṛṣṇa or should I try to go to *Bhāgavata* Kṛṣṇa, Kṛṣṇa given in *Bhāgavatam*? That is our fate. If we have our interest there we must run to that side.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
[vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṅḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]*

[“The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest

of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?" [Upadeśāmṛta, 9]

In this way Gopa Kumar in *Bṛhat-Bhāgavatāmṛta* from his *kamaksha mantra*, from there how he is leaving something and making progress, this side that side. From there *karmī brāhmaṇa*, then one king devotee, then from Indra, then from Brahmā, then to Mahādeva, then from him to Prahlāda, then to Hanumān, then Pāṇḍava, Yadhava, how in this zig zag way he is passing. How he is passing - sincerity of his quest. His thirst is not being quenched. He is going this side, that side, that side, that side, and going. So Prahlāda's Guru *paramparā*, Hanumān's Guru *paramparā*, Pāṇḍava's Guru *paramparā*, Mahādeva's Guru *paramparā*. Where are they? They have got their own Guru *paramparā*. Someone, he's himself Guru, Brahmā, Mahādeva, they are creator, they are creator of a line of Guru *paramparā*. Passing them also! Why? The search is not quenched until he goes to Vṛndāvana. So *Bṛhat-Bhāgavatāmṛta* has given us the line of Guru *paramparā*, of our quest, of our search.

If we are sincerely searching after the truth, real, then wherever I go that may be a contribution to my experience for further preaching in the future. But I am going there with all sincerity that my thirst may be quenched there. But I find that it is not quenched; some uneasiness. Then connection comes. I go somewhere else thinking that here my thirst will be quenched. But gradually I find, no, dissatisfaction, want for something else, then go to some other. So many Guru *paramparā* traversing, crossing, and I am going ultimately to Braja *līlā* of Kṛṣṇa as given by Mahāprabhu. So not the fashion, not the form. If we want the real truth then wherever it will be found:

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [Caitanya-caritāmṛta Madhya-līlā, 8.127]

Father may not be my guardian. Sometimes my guardian may be my uncle. My uncle may be my guide, not the father. It is possible. The line of interest, that is to be considered. That has got the most importance. Hare Kṛṣṇa. So *śikṣā* Guru *paramparā*. I am thankful to those that are helping my spiritual understanding in the real sense, not in a formal way. In the real sense; who is untying the entanglement and seeing me right and quenching my thirst of inner understanding or satisfaction, he is my Guru. In this way their contribution, I live on their contribution of these all. They are all my *śikṣā* Guru. And again the main line; so many; all the Vaiṣṇavas are more or less *śikṣā* Guru. My spiritual life may live on their contribution, more or less. But that is of course a main line. And that should be accepted in a general way, but all the Vaiṣṇavas they are our Guru.

But not the opponents, not the imitationists, they are rather enemy, *asat-saṅga*. That will take me away from the real path of my understanding and progress. Gaura Haribol. We must ask our own sincere heart from whom I get really the benefit of spiritual life and progress. My heart, my sincere conscience, that will be the best judge, not form.

In an earthen pot there was Ganges water, and in golden pot there was ordinary water. What to select? A case like that, the *brāhmaṇa* took Ganges water in the earthen pot. Then the

contained, not the container, but the contained substance, that should be given real importance.

I am not this physical body. My own identification should be challenged if I am much addicted to the physical Guru *paramparā*. My identification should be challenged. Who am I? This physical body? This physical ear? So if I am spiritual, then spiritual sphere I shall have to look with spiritual eye, and whoever will come on my front as they are following the path of Mahāprabhu, I must pursue them, pursue them. Hare Kṛṣṇa.

Yudhiṣṭhira Mahārāja is going ahead *mahaprasan*. Even Draupadī, Arjuna, Bhīma, they all fell. But the dog is going, following him. So we may see in the path of the journey towards our spiritual goal many may fall down. But still we shall try to go to the goal. And whoever will be new company, with their help I shall go. Some may be eliminated, even he was in *madhyama-adhikārī*. *Madhyama-adhikārī* Guru may be sometimes eliminated when he falls down. It is not a happy thing but even it may occur, that my *śikṣā* Guru going ahead, taking me, but he fell down. Then with fresh energy and invoking the help of the Lord I shall have to go on. Even such disaster may come in the journey. But still we must not cow down ourselves. Hare Kṛṣṇa. Hare Kṛṣṇa.

Sometimes alone and sometimes with company, anyhow we must go. And the *sukṛti*, first *sukṛti* and then my *śraddhā*, my faith, that will guide me. The faith, the quality of faith; faith is a general term, *śraddhā*. But *śraddhā* may be defined into different classes, section. The high form of faith: that will be my fare in the way, *śraddhā*. Sometimes I may find co-workers and sometimes I may have to go alone. What of that. I cannot but go to the goal, because I shall have the grace of so many unseen Guru. There are others also are working, their ideal will inspire me, though physically I am not seeing any companion, any follower with me, but the inspiration of the unseen Gurus, that will be my fare. They will inspire me to go on in the journey. And my own sincere hankering for the truth, that will be my real guide. Guru *paramparā*. Who is Guru? Guru is a body or Guru is *vairāgya* like Tinkori Gosvāmī? Or Guru is only a formal thief, hypocrite, who is showing the appearance of a *sādhu* and within he is doing something other. Who is Guru? That exclusive guide, devotion, guide to Kṛṣṇa, to Mahāprabhu. He is my Guru, whatever he be.

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

[*Caitanya-caritāmṛta, Madhya-līlā, 8.127*]

“Rāmānanda, why do you shrink away? That I am a *sannyāsī*, you are a *ghastha*. You are always hesitating to answer, to reply to My questions what I ask. That from your position it does not look well to advise something to a *sannyāsī brāhmaṇa*. Don’t hesitate. You know it best. So you don’t hesitate, you bestow, you confer, you give it to Me. Have courage.” In this way Mahāprabhu is encouraging Rāmānanda. *Kibā vipra, kibā nyāsī, śūdra kene naya*. “By the grace of Kṛṣṇa you have got that capital. Show it, show it. Give it to Me. You are a real capitalist. I have come to preach to the world that you are the capitalist of this high spiritual world. And that must be utilised for the good of the public. Don’t hesitate. Don’t shrink. Come out.”

Rāmānanda said, “Yes, it is Your capital deposited with me and You have come to take it from me today. It is Your thing. I understand. And You press and push me to take it out. All right! I am a mere instrument used by Yourself. Whatever You want to say me I am ready to say.” In this way Rāmānanda is going on.

But is Rāmānanda in a line? But still we were so much indebted with Rāmānanda Rāya in one sense. But he’s not in Guru *paramparā* still. But he’s more than many Guru of us who are in the *paramparā*. Rādhārāṇī is not in Guru *paramparā*. Should we dismiss Her?

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma. Hare Rāma.
Gaura Haribol. Gaura Haribol. Nitāi. Nitāi.

Who is Guru? And who is him, the Guru? At first there be Guru and then the question of *paramparā*. The first question of importance is who is a Guru, and then a chain of them coming down, the light coming down. The support, the knowledge in support of the divine love coming down. Where should we find in support of that? I must bow down my head to those places and make my progress. Not a formalist, but a materialist, substantialist, not a fashionist, not imitationist, but a realist, realistic thinker am I. That should be my temperament.

[?]

Alexander [the Great] went to a fair with his father. There was a knot in the rope and there is written, 'Who can cut it, who can untie this knot, he will be the king in the future, a great man.'

Alexander asked his father, "What is it Papa?"

"This is a knot fixed here. And it is written whoever will unloose it, he will be a great man in the future."

"Oh, I do it." He took the sword and cut it off. It is clear? The formality is not kept. The man stood by the side. He came out. "Yes, he will be a great man. It cannot be untied otherwise."

And also in the case of Napoleon, one gentleman, some proposed an egg, "Can you keep on the nail, this egg?"

Napoleon pushed it and a portion broken, then he put, "Yes, I have kept it."

This is practical knowledge. The formality shaken off, left off, and the realistic view took and immediately put the egg on the nail. And Alexander also cut the Gordian knot. It is a famous thing. That cannot be untied, unloosed. That is practical thing. And sticking to formality, then he's gone.

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

Bhakti Caru Swāmī: Yesterday you were talking about Vakeśvara Paṇḍita being the one and only of Mahāprabhu who received...

Śrīla Śrīdhara Mahārāja: I got in *Gaura Candra Daya*, a Sanskrit book written by one Govinda Dāsa, an Oriya poet, perhaps there. And it may be found in *Bhakti Ratnakara* also. I don't remember. Govinda Mahārāja _____ [?]

Bhakti Caru Swāmī: You were saying that Bhaktisiddhānta Saraswatī Ṭhākura had written one *śloka* or line in preface or introduction to some book, maybe...

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Ṭhākura, he gave reference of one book to some other purpose. _____ [?] That is in an introduction to *sādhana* part, that is *Upadeśāmṛta*. There the name of that book mentioned. And in that book I think I might have found that reference. That Vakeśvara Paṇḍita was direct disciple of Mahāprabhu and he was given the position of Ācārya, succession of Mahāprabhu

there in Rādhā Kanta Maṭha. Or it may be in *Bhakti Ratnakara*, or maybe *Amiya Nimai Charit* of Śiśir [Kumār] Ghose. I can't recollect exactly. But I have found. _____
[?]

Bhakti Caru Swāmī: Anybody has any questions? Mahārāja is asking!

Śrīla Śrīdhara Mahārāja: Anybody? Dhīra Kṛṣṇa Prabhu has failed.

Bhakti Caru Swāmī: No. He has a question Mahārāja, but he's waiting, he's giving others a chance before he asks his own questions.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. So he wants that his record won't be a monopoly of him.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ... a variegated nature.

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