

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

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**Śrīla Śrīdhara Mahārāja:** ...I heard this story, perhaps in nineteen twenty one.

Another gentleman, one day he gave lecture, we attended, he came back from Haridvar and Hṛṣikeśa also. He's also standing on the bench in the square addressing students and so many are talking. Many men standing on the bench, then they began to deliver lecture, and so many students out of curiosity they flocked there. So one day, that man is full of that white leprosy, coming back from Udbard [?] and other *tīrtha*. He told, in quest of whether the God is or not, whether the Lord is or not. With this idea he went to consult some *sādhus* there, a mile or two off, up there Udbard I met one *sādhu* coming down from the hill. And I fell flat under his feet and then asked him, "Have you seen God? Can you see Him?" This was my question.

"Yes. I have seen. Yes. He is."

"Can I see?"

"Don't you see?" In this way he cried aloud. "Don't you see Him?" In such a tone he cried aloud, "Don't you see Him all around? A flash of light came within me. I thought your unity in the consciousness of the birds, trees, everything is within one common flow of *ātmā*, I found in my heart. Then I was a little calmed."

And he went on in his own way. One gentleman gave a lecture like that. So many lecturers they're of different types.

Another gentleman, perhaps a Brahmo, he's delivering lectures, ridiculing *sanātana dharma*, the *sandhya*, *vandhana*, all these things. I used to perform *sandhya*, coming from a *brāhmaṇa* family, used to do that.

Then he referred to some Viṣṇupādi. "Viṣṇupādi is a place there in Haridwar, Viṣṇupādi. And the founders of the *sandhya mantra* they say *ganga tui viṣṇupādi*. They say that the Gaṅgā is coming from Viṣṇu Pādapadma, from the sweat of the foot of Viṣṇu the Gaṅgā is coming. But they do not know that there is Viṣṇupādi, there is a place near Haridwar and the Gaṅgā flowing nearby. And only for that Gaṅgā's name is Viṣṇupādi. But not from there, not she had her birth in Viṣṇu Pādapadma. But it is for that place and coming by that Viṣṇupādi place so its name is Viṣṇupādi and she does not come from the sweat of the holy feet of Viṣṇu. This is all ornamental. This is lie. It is false." In this way he gave.

But I put a question to him, ha, ha, ha. The Gaṅgā, the Bhāgīrathī is passing, and it is known as Hoogly River. From Hoogly, the lower portion is said to be, the river's name is Hoogly. So should we mean that that is the, that should be the name of that. Because Hoogly is there so we say Gaṅgā to be Hoogly River. But should we think that Ganges has no other origin far above? Then what is the matter, it is passing through Viṣṇupādi so Gaṅgā will be... Some people may think that Viṣṇupādi. From Viṣṇupādi the name of Gaṅgā may not come, but from Gaṅgā the place may be Viṣṇupādi. That also may be. That gentleman did not say anything. He did not reply. There is a place on the side on the banks of the Ganges whose name is Viṣṇupādi. And how can state that he's coming up from Visnu pādapadma, that cannot be. The Hoogly name, from Hoogly downwards it is Hoogly. But on the upward Ganges is that also Hoogly?

Hare Kṛṣṇa. So, I retire now. Gaura Haribol. You are making tape? No?

**Akṣayānanda Mahārāja:** Yes. We are told often that the Guru and *śiṣya*, if the *śiṣya* is not

successful in this life we are told that the Guru will return by taking another *janma*, another birth. So I want to ask does he personally take another *janma* or does Paramātmā *rūpa* manifest?

**Śrīla Śrīdhara Mahārāja:** Anyhow the relation will continue, continue. And whether that particular soul who was delegated in the previous life he will come, he will be sent or not, no guarantee. But anyhow the disciple will have consciousness of that. He will see that my former Gurudeva may be in different forms. Not unknown. He will see that I am known, not unknown, to my master. He was my Guru. He knows everything. But external form may not be similar, similar.

Suppose a disciple may come in a particular country, in a particular sect. The Guru may also come in a particular country, in a particular sect, particular education. That may be, may be. The *śiṣya* will come, the disciple will come to exactly the same position? That may not be. And the Guru will also come in that fixed position? That also may not be. But they will be able to recognise one another, each other. My Guru, he knows about my previous life. And the disciple will also feel that he knows everything about me. I am beginning in the same place.

So, with such broadness we are to look at our Guru Mahārāja, so in this way it is *sākṣād-dharitvena*, not only the person but plus something else, Guru *tattva* means. And that manipulation is by the Lord or His *svarūpa-śakti*. But anyhow no disturbance will be about the past.

**Akṣayānanda Mahārāja:** They say, I don't know if it is correct, but they say that the Guru, because his disciple was not successful he may not return to the *Dhāma*, to the back to Godhead. But he may remain in this, in the *brahmāṇḍa*. That question...

**Śrīla Śrīdhara Mahārāja:** Eh?

**Akṣayānanda Mahārāja:** They say that the Guru may not return back to Kṛṣṇa. He may not go. He may remain in this world. In that way...

**Śrīla Śrīdhara Mahārāja:** If that is the case then no Guru can return to Kṛṣṇa any time because the continuation of the disciple will remain.

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** So he will have no leisure any time in his life. But it may not be so.

**Akṣayānanda Mahārāja:** No. That is why I was ...

**Śrīla Śrīdhara Mahārāja:** He may be, sometimes he may be deputed himself, or others also may be deputed in that case.

**Akṣayānanda Mahārāja:** Right.

**Śrīla Śrīdhara Mahārāja:** But the inner instruction and inner feeling will be such, the paraphernalia, that they will have no trouble for that. Officer may change but the function will go on smoothly. \_\_\_\_\_ [?]

...

**Bhāratī Mahārāja:** You were saying he doesn't necessarily, the Guru doesn't necessarily remain.

The Guru may return back.

**Śrīla Śrīdhara Mahārāja:** The Guru may return. The *Nāma* Guru, *mantra* Guru, *sannyāsa* Guru, they're all Gurus, but we must see something common in them, and so the expression, so the statement about the ontological aspect of Guru, the *sākṣād-dharitvena samasta-śāstrair*, "I Myself."

*ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit  
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [Śrīmad-Bhāgavatam, 11.17.27]

"You should consider, you should look for there Myself. I am there. I am your Guru. In My different types of *śakti* or general recruitment in any way, I am Guru. It is My function to take you up. In different place but still I am there. I am there. I am there in My *mādhurya-rasa śakti* or *sākhya-rasa śakti*, *vātsalya-rasa śakti*, or *dāsyā-rasa śakti*, in a general way also."

Sometimes one may be recruited by Rāmānuja *sampradāya*, then maybe again converted into Kṛṣṇa *sampradāya*, Gauḍīya *sampradāya*. It is also possible. So internal link we are to...

**Akṣayānanda Mahārāja:** Then if they say that, 'he will come back, come back,' that is a mundane conception, a wrong conception.

**Śrīla Śrīdhara Mahārāja:** The main thread, the main thread. Not always, almost, to the beginners it is safe to say that he will come back. But ultimately we see that even that one may be transferred into another section, another section. This zigzag way also may reach according to the detection of his inner, unfolding of his inner necessity the departmental change may occur.

Or he will see the change in his own Guru. In the first sight he saw his Guru of one type. Then again in progress he will see the same Guru, he may be another thing found in their new thing, new thing. 'I could not detect so much depth in my Guru in the beginning. I saw him such and such, but now I find that he's something more and more.' In this way unfolding, here unfolding and there also unfolding.

So *āveśa*, *śaktyāveśa*, Guru is something like *śaktyāveśa*. But is it chance coincidence all these *śaktyāveśa*? And that is permanent *śaktyāveśa*, always, the *śaktyāveśa*. According to the necessity of the situation and by the will, by the dispensation of the Lord, they will be connected but they won't feel any disturbance, due to His presence within.

Who will quench the evolved progress of one's heart, unfolding of heart, a new demand, new thirst, and that will be quenched by whom? He's Guru, he's Guru, and he will have not any scrupulousness or anything else. The internal thirst is being satisfied. And there is my Gurudeva. The unfolding, gradual unfolding, and the attendance of the same from the upper side, there is Guru, there is Guru. Guru, guide, with my progress, guidance of different type will be necessary for me. New guidance, new guidance, with the progress I shall be taken into different planes and new types of guidance, new life will be acquired, in this way.

But the main thread, the *raso vai saḥ*, the pure *rasa*, pure ecstasy, and that will, *hrdaye nābhya nujñāto*, my inner heart will approve. Heart will approve, cannot but approve, cannot but approve. 'Yes. I want this. I want this. This is my fate, this is my fortune,' in this way. Otherwise, if

any soul, *madhyama adhikārī*, he's once appointed as Guru, and so many disciples, and he will come again and again, he can't enter into *nitya-līlā* any time.

**Akṣayānanda Mahārāja:** No.

**Śrīla Śrīdhara Mahārāja:** That cannot be. But anyhow, who will be connected, here, both parties will be satisfied, because of His presence. So He says *ācāryaṁ mām vijānīyān*. It is not meaningless. It has got sufficient purpose, *ācāryaṁ mām vijānīyān, nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*. Don't go to limit the Ācārya, don't limit Ācārya. So He says *ācāryaṁ mām vijānīyān, nāvamanyeta*. "You have come up, so the Ācārya whom you first meet perhaps you have surpassed him, first meeting of the Ācārya. *Nāvamanyeta*, don't see less in him, don't see him of lower position, *nāvamanyeta*. I was there, I was there. In a primary teacher I was there. As a schoolteacher there also I am, college teacher, so *nāvamanyeta*, don't see outside. I am your guide, in different forms I am your guide." So, *ācāryaṁ mām vijānīyān, nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*. "He has got special characteristic than an ordinary general Vaiṣṇava, Ācārya. For you, I am there." Hare Kṛṣṇa. "*Mayānukūlena nabhasvateritaṁ*, backing so many Ācārya, so many Ācārya, I am at the back, working through them, *mayānukūlena nabhasvateritaṁ, pumān bhavābdhiṁ na taret sa ātmahā*."

*[nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram  
mayānukūlena nabhasvateritaṁ, pumān bhavābdhiṁ na taret sa ātmahā]  
[Śrīmad-Bhāgavatam, 11.20.17]*

"They're like helmsmen in different boats, Ācāryas. And I am the favourable wind helping so many boats to make progress."

**Bhāratī Mahārāja:** Don't limit the Ācārya, don't limit.

**Śrīla Śrīdhara Mahārāja:** "Don't limit. Try to see him in the same level with Me."

**Akṣayānanda Mahārāja:** In the *Bhāgavatam* our Śrīla Prabhupāda, he wrote something in the purport in connection with the story of Dhruva Mahārāja, the third canto. He said Dhruva Mahārāja was very, very strong and he could take his mother back to the *Dhāma*, back to Godhead. So our Prabhupāda wrote, "If I have one strong disciple then he can take me back to Godhead." So we find this statement very mysterious.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. Dhruva's Guru was his mother, his mother was *vartma-pradarśaka*, first guide. Just as Cintāmaṇi in the case of Bilvamaṅgala, so through her also that Kṛṣṇa, that Ācārya, *vartma-pradarśaka*. Then Dhruva came out pressed by his mother, first start from mother. Next from Nārada, then by dint of his *bhajana* when he attained the place, then again he took his *vartma-pradarśaka* Guru, mother. She was still left perhaps. So *vartma-pradarśaka* Guru, a very rare case we find that also, the *vartma-pradarśaka*, who gives the first start, to the *kaniṣṭha-adhikārī bhakta*, gave first start. But we are to consider the past life of Dhruva and also his mother. Dhruva in his past life he had some more progress and now in this life his mother, who was arranged by the Lord to give some starting, and then he adopted the path of *bhajana*. *Nimittam*, his mother was *nimitta*, starting. But both of them have previous life and previous progress in the proper direction.

Primary teachers, first they may deal with an extraordinary scholar in the beginning. Then he passes, and again have - the other day I told to someone that in [Edmund] Burke [1729-1797] we read that the grandson was so much qualified that he was conferred the title of lord. And to make him lord his grandfather was also to be made lord. So lord, the title comes from up to down, but here, from down to up. The grandfather, he was given recognition of lord and then father and grandfather. But first the grandson, he got the title of lord by the dint of his capacity. There was a case we read from Burke Conciliation, that American war. Hare Kṛṣṇa. Impeachment of Warren Hastings, these are the American Taxation Conciliation, in the Parliament, the Burke was a very good player, advocate, or barrister, something like that, he pleaded. And in B.A. class we had to read those things.

So it may be because by previous arrangements the less qualified he may give push to a more qualified person, when young. And then, in return he also may help him, help him. So Guru, he, he means that God consciousness in different sections and different places. From different directions one may receive help.

...

**Akṣayānanda Mahārāja:** *Cakhu-dān dilo jei, janme janme prabhu sei.*

**Śrīla Śrīdhara Mahārāja:** Whenever any difference we are to see the common thread, sometimes. Absolute will have the better consideration than the relative position. Both Absolute and relative consideration, and without that, then no progress is possible. Absolute and relative, both considerations must go side by side, side by side. Absolute has the primary position, and relative temporary, suiting to the purpose of time, space, and person. So in the longest journey of my life, and my greatest interest, we are already given, the keeps, the connection of the Absolute, always, always. So there is unity. Even in a Guru when he says, this ordinary Guru. The *śāstra* also has kept up that link.

*parokṣa-vādo vedo 'yam, [bālānām anuśāsanam  
karma-mokṣāya karmāṇi, vidhatte hy agadam yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."]

[*Śrīmad-Bhāgavatam*, 11.3.44]

It is unable, if I say that don't eat fish, meat, etc, he won't come into the fold. But our policy is that they must come, so give some laxity. In the *śāstra* and Guru also there, similar Guru, similar *śāstra* is there, but hoping that they will take the way of that progress. So, so much generous, the *śāstra*, the *śāstra* is in the lowest, to the lowest generation, lowest section, and the Guru also similar is there, similar Guru and similar *śāstra*, similar *sādhu*. In this way the *śāstra* extended to the lowest plane to take up in the gradual process. The *śāstracar*, he has got in his mind that in this gradual process some provision they must be given, otherwise they will fly away. So they should be taken up in the gradual process. The universal mind is there. And that sort of consciousness is in the mind of the *Ṛṣi* that has prepared that *śāstra*, and Guru, *lakham*, all these things.

*loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā  
vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā*

["Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions for people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licences for sense gratification is only to restrict these activities and to encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

You take wine, but under some condition, if you offer it to the particular *devata* and then take. You take meat and fish but don't take all sorts of meat, all sorts of flesh. And try to keep up without animal food on such day, and such day, such day. And by instalments they're taken up. *Vivāha vyavaya*, don't go freely to the women but you marry a wife and try to keep your enjoyment there only, in this way only restricting. Then, when he'll be a little grown up, no more, my son, enough has been done.

panca so dhan bhanam bajet palit latesu bhutanam nemitestu maha phalar [?]

The real progress awaiting you from such position and its nature will be such and such. When grown up little then that sort of duty will be attached to him. The *śāstra*, and *sādhu*, that is Guru, and is going to the extremity of the sinful area. Otherwise they will have no chance of coming up. But the disciples of *sādhaka*, in general they'll take up from their own plane and to go up. And there also they will find such Guru, such *śāstra*, all in the middle. Just as we see our jurisdiction of the light, very much intense we can't see, and very meagre we can't see. Sound also, very intensified sound we can't hear, and very less we can't hear. So we work in the relative position. But we are told to stick to the Absolute thread contained within, to understand the whole thing.

*Ācāryam mām vijānīyān, nāvamanyeta karhicit.* Don't undermine. *Na martya-buddhyāsūyeta.* Though you see some mundane characteristic there, sleeping, eating, all these things, but don't undermine, undermine. Then you'll be loser. Just as in the Ganges water, in the Śrī Mūrti, no stone, no wood, no watery substance, but it can purify, Ganges water can purify what, the water aspect? No. Another aspect, and that analysed ultimately we see the order of the Lord, His order that it will purify. The will, the purifying power, comes from His will, His will backing. So Absolute backing we shall try to find everywhere, and also the relative position we can't sacrifice, then we'll have to go to *nirviśeṣa*. He, with all His system, paraphernalia of different nature, characteristic, we want to have both, *śakti* and *śaktimān*. In no case we can sacrifice *śakti*, either of them.

When [Raghunātha] Dāsa Goswāmī says that, "I do not want Kṛṣṇa if Rādhārāṇī is not there. I want rather Rādhārāṇī." Then who is Rādhārāṇī? Who is Rādhārāṇī? She's full of Kṛṣṇa. Ha, ha. "So I want Rādhārāṇī?" So Kṛṣṇa is there, and in different relative positions He becomes, to the particular persons, sweet, sweeter, sweetest, in this way gradation is there.

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

**Bhāratī Mahārāja:** We are feeling our Guru Mahārāja's presence within you.

**Śrīla Śrīdhara Mahārāja:** It maybe for you. Hare Kṛṣṇa.

**Akṣayānanda Mahārāja:** There are five principals for devotion, for *bhakti*, and one of the principals is residing in the *Dhāma*.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Akṣayānanda Mahārāja:** Is that for general devotees or just fortunate devotees?

**Śrīla Śrīdhara Mahārāja:** General means *madhyama-adhikārī*, who can discriminate.

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Kaniṣṭha adhikārī* cannot discriminate the various positions.

Hare Kṛṣṇa \_\_\_\_\_ [?] Nitāi. Nitāi. Nitāi. Nitāi.

“Religion is proper adjustment.” Our Guru Mahārāja used to tell now and then, “Proper adjustment.” Proper adjustment, *sambandha-jñāna*, then the function will come accordingly, and the necessity, the destination, will be fixed on that, *sambandha-jñāna*. Sanātana Goswāmī is the Ācārya of *sambandha-jñāna*. Who is who, who is who, who am I, where am I, what am I? All these things, why I am troubled, what's the real purpose of my life?

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

The adjustment with the Absolute and the relative, nothing can be sacrificed, adjustment of the Absolute and the relative. And one thing we must always keep in mind, that we can't investigate all these subtle, higher knowledge as a subject. But according to the degree of our, our *śaraṅāgati*, surrender, the truth will come down to make Himself known to me. That thing we must always remember in our mind. Otherwise there will be some imitation, imitative spirit will be created. It is not under the jurisdiction of intellectualism. That is rather dangerous. Intellectualism is dangerous. That will help us to think that as if we have got the thing. It will be negligence to the infinite characteristic, the infinite aspect of the Lord. *Adhokṣaja*.

Sometimes I asked Prabhupāda, that Rūpa Goswāmī, he closes Braja *līlā* in one way, and Sanātana Goswāmī in another way. And both of them got their instruction from Mahāprabhu. Why this difference? Guru Mahārāja told, “Why it has been called *adhokṣaja*?” Ha, ha, ha. *Adhokṣaja* cannot be harmonised within our intellect. *Acintya bhedābheda*, *acintya bhedābheda*, both may be true simultaneously, *acintya*.

Vāsudeva-nandana, Nanda-nandana, the Ācārya harmonised the two children and then one entered into another. Baladeva is having *rasa*. The Ācārya explained the Baladeva made *rasa* of Kṛṣṇa in His heart. Externally He's seen to participate in the pastimes of the *gopīs* direct, but internally He's enjoying, He's making Kṛṣṇa to enjoy that *rasa* in His heart. He's not the enjoyer Himself. These are the harmonising instructions of the upper house. This is the way we shall harmonise. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Bhāratī Mahārāja:** Mahārāja, the different animals, and trees, insects, in the *Dhāma*...

**Śrīla Śrīdhara Mahārāja:** They're wholesale *cinmaya*, they're not under bondage, but posing, difference of posing. Particular type of service and they have got fullest satisfaction in that plane of their service. They imbibe the best blissful internal feeling thereby and do not want any other. In their relative position they are fully satisfied there, fullest aspect. Just as in other *rasas*, *sākhya*, *vātsalya*, *yei rasa*, *sei sarvottama* [*Caitanya-caritāmṛta*, *Madhya līlā*, 8.83], he thinks that, "What I get, this is the best. I do not like to interfere in another. What I draw, this is the best position I have got." *yei*, in *vātsalya*, *sākhya*, etc, *śanta-rasa* is also like – there'll be different types. The trees are there, the *baluka*, the sands are there, so many animals and beasts are there, the birds are there, trees, creepers, but still the qualitative difference.

Uddhava, Uddhava, Dwārakā, the highest, he wants to aspire after the birth of a creeper in Vṛndāvana. Qualitative difference in *śanta-rasa*, Dwārakā also there is *śanta-rasa*, but the *sākhya-rasa*, highest type of *sākhya-rasa* in Dwārakā aspires after the *śanta-rasa* service in Vṛndāvana, when he has got a little peeping in the atmosphere of the type of quality of service in rendering in Vṛndāvana. He's the highest in a particular plane but he has got this absolute consideration. Though relative position, he's satisfied there, but absolute always supersedes, otherwise the unity, the connection of the whole, so everything will be dislocated and disorganised. So absolute consideration is possible from every position, from their own position they realise the supremacy of Vṛndāvana though he's satisfied there. A *taṭasthā-vicāra*, that is also there, *yei rasa*, *sei sarvottama*. *Taṭa-stha hañā vicāriḷe*, *āche tara-tama* [*Caitanya-caritāmṛta*, *Madhya līlā*, 8.83]

So it's a difficult thing, relative and absolute, and the absolute has always got the better hand, superior hand. *Sarva-dharmān parityajya*, everywhere, absolute consideration, this Guru, *śikṣā* Guru, all these things.

Narottama Dāsa Ṭhākura has his Guru Lokanātha, but still he aspires after, "When the day will come when Raghunātha will take me by my hand and will guide me to Rūpa Goswāmī? You give some engagement here in your camp. You will surrender me to Rūpa Goswāmī."

The absolute consideration underground!

**Bhāratī Mahārāja:** So the animals here in Navadvīpa are liberated.

**Śrīla Śrīdhara Mahārāja:** Liberated? Yes, liberated, and one who can see that in his Navadvīpa eye...

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