

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

81.11.11.B

**Śrīla Śrīdhara Mahārāja:** ...in *vātsalya* also, so in *sākhya* also. In Vṛndāvana, this is the peculiarity, *parakīya*. The *sakhā*, “His will and thought and His conduct, seems to us that He is not sometimes our superior, superior thing. So not an ordinary friend we may hanker that a permanent friendship with Him. Maybe that He will leave us and go away in His own higher place. How then should we live? It would it be impossible to live. How we are enjoying this cow driving and also in the forest and these things, if He is withdrawn? He is the gem in the garland in the precious gem. If He is withdrawn then how these things will be conducted? It will be impossible for us. Our very limbs won’t move. We may lose Him.”

This apprehension exacts the love, more intensely from the core of the heart. This *parakīya*, a process, a peculiar process adopted in Vṛndāvana. Of course it is eternal but it has been devised there. It is eternally devised, the *mādhurya rasa*, and then to make every *rasa* to be more intense, the scarcity of that union has been always pushing in the background. You may lose it, be alert. Be alert to the maximum degree. You may lose it any moment. This idea makes the thing more, more intense. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And the background, you will always think of, that no enjoying temperament is there. That is also though similar, but not same. That is all, and the purity that both the parties not aggressor, they serve Him. Here both parties aggressors, both have got some demand in union. But there it is the outlook, or the object of to serve the other. In every, in *vātsalya rasa*, *śakhya rasa*, *mādhurya rasa*, only with a serving approach it will serving temperament. Though it seems aggressor or aggressed, but really no enjoying spirit can be there. Lord Himself, Kṛṣṇa Himself, Nārāyaṇa Himself, though are master: *Raja prakṛti ranjana* [?] Rāmacandra’s ideal is the ideal king. And what is the ideal of the king? *prakṛti ranjanath* [?]

One who can please his subjects more, he is called *raja*. So their thought is in the highest degree of goodwill for all, the whole organization. The stomach gets the food, but in the interest of the whole of the body. The root takes water but whatever direction but for the whole organism. Distributing, not consuming, to attract and to consume in a centre, but it is also being distributed. That is the very nature of that land of dedication. That is Vaikuṅṭha, and Goloka, more intense. Not only in consideration with law but spontaneous love, distribution, self distribution by spontaneous love. That is Goloka: both the parties seeking the pleasure of the other, both the parties. Both the parties seeking self pleasure can unite, and both the parties seeking the serving of the other party also unite.

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

**Devotee:** Mahārāja, in our preaching we meet with many difficulties and disturbances. So, by understanding the philosophy of Kṛṣṇa consciousness we see that these are being arranged by Kṛṣṇa, but yet somehow in spite of this knowledge we are still disturbed. So how do we actually come to the point of removing the disturbance altogether?

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Just what we talked is the basis of your question. The answer is there. To make it more important, more valuable, these things are arranged. You were saying they are taking, then no importance, much importance in the transaction. You see, what is

undesirable, that is also utilized in the preaching. That is also getting the chance of service. What is undesirable to us, that is also harmonized, given some position. And it helps us to have a real taste of the thing. If earned with labour, the sweat of our brow, that is more tasteful. And what is easily accessible we do not find much taste there. To make it more valuable such things are necessary. And one who is favoured to undergo more pain for carrying this good news to the doors, he is more benefited and more favoured, gets more remuneration. Vini, vidi, vici. It is not so simple. Christ had to give his life. Socrates only declared that soul is immortal; for that he had to give up his life. And what is disturbance? Sometimes the devotees of real type they invite such pain, such misery. Kuntī Devī told:

*vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro*  
[*bhavato darśanam yat syād, apunar bhava-darśanam*]

[Queen Kuntī Devī prayed to Kṛṣṇa: “I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths.”] [*Śrīmad-Bhāgavatam*, 1.8.25]

“Let the danger, calamity may visit us always because that calamity attracts You, our friend to us. Only our calamity draws You to us. And we consider ourselves to be most fortunate.”

Calamity is no calamity when calamity can draw my friend to me. And peace of life, it keeps my friend away from me, that peace is not desirable. The pain of hunger is necessary for the enjoyment of feeding, taking food, it is necessary.

**Devotee:** So then sometimes the argument is given. We say that the spiritual world is *sat-cit-ānanda*. And people say if there is no pain then how can you enjoy pleasure? So that is actually a valid argument even in spiritual world.

**Śrīla Śrīdhara Mahārāja:** Yes. There is pain, there is pleasure. And pain is also there. But pain may be of different quality. The pain; suppose a patriot he sacrifices his life for the public, for the country. When there was fasting in Ireland, five or six persons continuously they observed fighting for their country. Feeling pain but in that pain there is a sort of pleasure; the quality, that is quality.

So Rādhārāṇī and *gopī* they are also: “We may lose the company of Kṛṣṇa.”

That is very painful. Their separation for a moment is very painful, but the pain of another type. The pleasure is also of another type, pain also another type.

When preaching in Madras, one gentleman put this question to me: “You say the highest ideal of you is Caitanyadeva, and what He is doing? He is always crying and lamenting, ‘I don’t get Kṛṣṇa.’ He’s rubbing His mouth in the wall, and what not, so many signs of ecstatic pain, great pain. And that is the ideal? We rather shuddered to have a conception of that highest realization of Caitanyadeva.”

That will cover your question, is it not? Ousted! I told him as it was mentioned.

*bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite*

[“The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

The pain only superficial, and the *ānanda* is there. When one sacrifices his life for the others, in ordinary for love of country, and also society, something, or religion, they feel some pleasure within of a higher type, and the pain outside, negligent. As you like! Hare Kṛṣṇa. Hare Kṛṣṇa.

But do you like, because when awake you cannot but feel some pain. So when in sound sleep you don't feel any pain. Do you like to sleep all the time? Because no pain can enter your mind, like the Māyāvādī's in *samādhi*, do you like that? That if you are awake, some sort of pain or other, but when in sound sleep, no pain, morphine injected, no pain. Will you prefer that? Why? If not, why not? Then what is more pleasing, to stop all sorts of feelings and to become a stone, fossil? Do you want to go back to fossilism, because no pain, no pleasure? But there is such pleasure which can utilize pain also in its service. Just as suppose hunger. Hunger means a slight pain. And when otherwise, when you are eating, that pleasure will be absent if hunger is not there. It is removing that pain, that apparent pain. That is being appeased by your taking food. That is necessary measure, in the background. Pain is more than pleasure. Such, internally it is so pleasing. *Ke?*

[16:04 - 18:12, Bengali conversations {?}]

I was posted at that time in Kurukṣetra and there was that exhibition of Kṛṣṇa coming from Dvārakā, and the *gopīs* and others, all going, the Pāṇḍavas, all going to meet Kṛṣṇa on the occasion of that solar eclipse.

[18:40 - 20:15, Bengali conversations {?}]

...

... The Māyāvādī School there in Ayodhyā. He came to see that Kurukṣetra Maṭha.  
Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Haribol.  
\_\_\_\_\_ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** Śrīdhara Mahārāja is my Guru.

**Śrīla Śrīdhara Mahārāja:** Mahāprabhu also accepted Īśvara Purī as Guru, and Keśava Bhāratī as *sannyāsa* Guru.

**Bhakti Caru Swāmī:** Paramahaṁsa Mahārāja is saying that Śrīdhara Mahārāja is his *sannyāsa* Guru.

**Śrīla Śrīdhara Mahārāja:** Utilising me.

**Bhakti Caru Swāmī:** Śrīla Śrīdhara Mahārāja is saying that even Caitanya Mahāprabhu accepted *sannyāsa* from Keśava Bhāratī.

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

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] When that Maṭha came to light then Prabhuṇāda himself

proposed him to take *sannyāsa*. But he was reluctant at that time. Perhaps he thought that what sort of service he's engaged in, that is more suitable for him. So he did not show much earnestness for taking *sannyāsa*. "The service is all in all, and what is the necessity of the red cloth? That may bring some sense of prestige, *pratiṣṭhā*. We don't like that." That was his idea. But ultimately he preferred that, "Prabhupāda loved that *tridaṇḍī-sannyāsī*, and in his last days to fulfil his proposal which formally he put to me, I should accept the garb of a *sannyāsī*, I admit."

*Sannyāsa*, of course for preaching it is an advantageous position of dignity. Otherwise Mahāprabhu said:

\_\_\_\_\_ *sannyāsī more prema prayojana ye kadasa sannyāsa koina canya haila more* [?]

He says that, "External renunciation is no renunciation at all. The internal purity of the heart, preparedness for the service of Kṛṣṇa and His devotees, that is really what is necessary for our good. Not to accept the external role and then do whatever you like. That will bring rather a reaction into the society."

So *prema prayojana*. Anyhow the *grhastha*:

*grhe vā vanete thāke, 'hā gaurāṅga' bo'le ḍāke, narottamo māge tāra saṅga*  
[*Sāvarena-śrī-gaura-mahimā, The Glories of Śrī Gaurāṅga, from Prārthanā*]

Narottama Ṭhākura says: "It matters little whether he is a householder or he is a *sannyāsī*. But how much love for Gaurāṅga he fosters in his heart; that is to be considered most valuable."

But because it is necessary for the preaching purpose to take the favourable role of a *sannyāsī* we accept that. And *sannyāsī* of two kinds, *bābājī* for *bhajan* and the *tridaṇḍī-sannyāsī* for the propaganda of the Vaiṣṇava cult: *tridaṇḍī*. And *ekadaṇḍī* just the opposite says that, "We are God. We are more than God because Brahman is above God. The God conception is Brahman mixed with *māyā, sattva guṇa*. And when we are liberated we go above God, Brahman." So, they are more than God. They do not want any God. That is, they are the highest stuff. But when they are asked that: "From the Brahma *kabe*, you are that Brahman, and from the Brahman this *jīva* has come. Again after you acquired the same position you will have to come down. Then what is the good of attaining the same position?"

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna*  
[*mām upetya tu kaunteya, punar janma na vidyate*]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ*  
*āruhya kṛcchreṇa param̐ padaṁ tataḥ, patanty adho 'nādrta-yuṣmad-aṅghrayaḥ*

[Lord Brahmā said: "O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

You can't catch the other current carrying high, can't catch, you can't secure any visa. By the power of passport you can go to the last extremity of this country. But if you can't get any visa, you will have to come back home, come in the lower position again. So, *vimukti*, going to the last extremity of the country, *vimukta-māninas*, 'I am out of danger which may be expected from my country.' Suppose one has committed something wrong and going away from the country, and he has gone to the buffer state and thinks that, 'I am safe.' But he wants to enter into the other country, but if he fails there to secure a visa then he will again have to come back. *Ye 'nye 'ravindākṣa vimukta-māninas*. He thinks himself, 'There I'm completely free.' *Tvayi asta-bhāvād*. Because there is some obstacle between yourself and Him, *avisuddha-buddhayaḥ*, there is something, he has got miscalculation, something wrong in his calculation. He will have to come back again here.

And in *Rāmānanda-Saṁvāda* more clearly, but in a mystic way it is mentioned. *Mukti, bhukti vāñche yei, kāhān duñhāra gati?* "There are two sections. One aspire after salvation, another aspires after good enjoyment. What is their respective goal?" Mahāprabhu's asking Rāmānanda Rāya.

Rāmānanda said: '*sthāvara-deha, deva-deha yaiche avasthiti*'. Their fate meets these two stages, *deva-deha*, and *sthāvara-deha*. Who gets *deva-deha*? Those that aspire after good enjoyment, necessarily they get the *svarga loka*, and there for the time being gets some pleasure, *deva-deha*. And *sthāvara-deha*, that is the remaining must have to go to the liberated section. They come to the life of fossil, *sthāvara*, because that is nothing to them. Only unconscious stage, in sound sleep, that is also not self conscious. And the body of the Himalaya, *sthāvara, sthāvaranam* Himalaya, he's within Himalaya, the soul of Himalaya. That is also unconscious of his own self, in the fossil figure, *sthāvara-deha*.

*'mukti, bhukti vāñche yei, kāhān duñhāra gati?' 'sthāvara-deha, deva-deha yaiche avasthiti'*

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked. Ramananda Raya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.257*]

And *sthāvara-deha*, and that *Bhāgavata śloka*: [10.2.32]

*āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādrta-yuṣmad-aṅghrayaḥ*

That Professor Sanyal he interpreted in this way. That when, after liberation, they go, they rush to occupy the throne of the Lord, and for that crime they are hurled down, down, to the last extremity. So they have to go to the life of a fossil, that Himalaya and other, this solid. The very meagre conscious within a big solid figure, more low than the creepers and the trees: the last point of creation, the stones, *sthāvara-deha*, we find in Rāmānanda Rāya. And also in *Bhāgavatam* [10.2.32], *ye 'nye 'ravindākṣa*. Though they may think themselves to be the occupier of the highest position, they're extremely liberated, in the extreme point of liberation. But because they have not in their calculation the other aspect of reality, only in the verge, the world of misconception, and no proper conception of any touch, then to come again in the deepest portion of the misconception.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Ke?

**Devotee:** Mukundamālā.

**Śrīla Śrīdhara Mahārāja:** Mukundamālā. Gaura Hari. Gaura Hari. Paramahaṁsa Mahārāja, do you know this *sannyāsī* and another Akṣayananda? They are two *sannyāsīns* of Swāmī Mahārāja.

**Devotee:** \_\_\_\_\_ is sick, he didn't come here.

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] He's in charge of London Gauḍīya Maṭha, whole of England, South Africa, and many zones under him.

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Goswāmī Mahārāja converted a lady, and her name was given as Vinoda vāṇī. One lady took *Hari-Nāma* from Goswāmī Mahārāja. It started there. And Swāmī Mahārāja over-flooded.

**Devotees:** [Laughter – Haribol.]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Miracle!

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

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

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

**Śrīla Śrīdhara Mahārāja:** *Śrī Rādhā prana bandhu*. That is mentioned in *Govinda-līlāmṛtam*, by Kavirāja Goswāmī.

**Devotees:** \_\_\_\_\_ [?]

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

Ānantadeva, Kesa, *sesa*, *ka*, *isa* and *sesa*, Brahmā, Śiva and Ānanta.

\_\_\_\_\_ [?] *Śrī Rādhā prana bandhu*.

\_\_\_\_\_ [?] He has also composed one book by name *Govinda-līlāmṛtam*, and there the *aṣṭa-kāliya-līlā*, the eight *prahara līlā* of Rādhā-Govinda has been described elaborately in that book, *Govinda-līlāmṛtam*.

**Devotee:** Is that in Sanskrit?

**Śrīla Śrīdhara Mahārāja:** Yes, Sanskrit.

**Devotee:** With anybody's translation or *tika*?

**Śrīla Śrīdhara Mahārāja:** Yes, it is there. Hare Kṛṣṇa. Hare Kṛṣṇa. But it is for the higher students. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Gaura Hari.

**Devotee:** But in the *Jaiva Dharma* Mahārāja, Śrīla Bhaktinoda Ṭhākura mentions some of the *aṣṭa-kālīya-līlās*.

**Śrīla Śrīdhara Mahārāja:** Yes, he's given everything in a nutshell, with much caution.

[*naitat samācarej jātu manasāpi hy anīśvaraḥ*]  
[*vinaśyaty ācaran mauḍhyād yathā 'rudro 'dvijam viṣam*]

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."]

[*Śrīmad-Bhāgavatam*, 10.33.30]

*vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ  
bhaktiṁ parām bhagavati pratilabhya kāmāṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

["One who hears with firm faith the supra mundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

Here Jīva Goswāmī explains, '*nuśṛṇuyād atha*, must listen from a real source - so he will get there the caution that it is not like lust, just the opposite of lust, so with that attitude you are to approach. *Dhīra*, who is master of his own senses, he is only qualified to try to accept, listen, to enter into this *līlā*. Not those that are not masters of their own house, own senses.

And if he does, it is in another *śloka*. *Vinaśyaty ācaran mauḍhyād*, if due to ignorance, anyone ventures to enter into this domain, due to ignorance, *ācaran mauḍhyād*, *manasāpi*, even in mind, even mentally, *vinaśyaty*, he will be doomed. How? If, who is not Śiva, if he takes the poison he's sure to die. And Śiva took the poison and then ornamental thing came in his throat, *Nīlakaṇṭha*. By the folded palm, Śiva he drank the poison, but that was an ornament to his throat, in the body, but if who is not Śiva if he takes poison he's sure to die. So one who is not *dhīra* and who has got no *anu-śravaṇa*, proper listening, if they venture to enter into this domain, he's sure to die. The warning is given in *Bhāgavatam* by Śukadeva Goswāmī. It is nectar, but still, you should, properly you must come to it. Hare Kṛṣṇa. Hare Kṛṣṇa. Otherwise there is a possibility of mistaking it for your awkward enjoyment. Then you will be doomed forever. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

\_\_\_\_\_ [?] Akṣayānanda Mahārāja \_\_\_\_\_ [?]

**Devotee:** He got some pain on the ear.

**Śrīla Śrīdhara Mahārāja:** Ear? Sometimes he's suffering with such disease, now and then, ear: but any medicine?

**Devotee:** Yes, he has taken some medicine.

**Śrīla Śrīdhara Mahārāja:** He's alone there, or anyone...

**Devotee:** No he is alone.

**Śrīla Śrīdhara Mahārāja:** Alone. And where is Parisevan? Here? Hare Kṛṣṇa. Hare Kṛṣṇa. No further news from Venkatta Prabhu?

**Devotee:** No Mahārāja, no news.

**Śrīla Śrīdhara Mahārāja:** Any news of Mādhavānanda Prabhu, or who is he?

**Devotee:** Mādhava Prabhu, the scientist.

**Śrīla Śrīdhara Mahārāja:** He delivered lecture to Calcutta. Where is he? In Bombay?

**Devotee:** He did not come to Calcutta Mahārāja. Mādhava Prabhu could not come to Calcutta for the programme. He was supposed to come.

**Śrīla Śrīdhara Mahārāja:** Did he come here? No? Mādhavānanda, or what is his name?

**Devotees:** Mādhava Prabhu. Scientist. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Scientist. Doctor; he is concerned with the Bhaktivedanta Institute in Bombay.

**Devotee:** Yes. So he went to Vṛndāvana and from there he went to Bombay, he was supposed to come to the program but he did not. Even Bhakti Svarūpa Dāmodara Mahārāja was supposed to come, but he also could not come.

**Śrīla Śrīdhara Mahārāja:** Could not come, but the name was there.

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

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

**Devotee:** Śrīla Śrīdhara Mahārāja, Navadvīpa has, just like this is Gupta Govardhana here, so that must mean also that there is Sevā Kuñja here in Navadvīpa, and Rādhā-kuṇḍa is here also?

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

**Śrīla Śrīdhara Mahārāja:** Rādhā-kuṇḍa is somewhat distant, on the other side of the rail line. There is little deeper Rādhā-kuṇḍa to be located there.

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

**Śrīla Śrīdhara Mahārāja:** There maybe. It is mentioned in Bhaktivinoda Ṭhākura's *Dhāma-Parikramā*, and Narahari Sarakara's *Dāsa-Parikramā*: details to be found there.

**Devotee:** Mahārāja, why wasn't Jagadānanda Paṇḍita told by Mahāprabhu not to go to Vṛndāvana, or stay in Vṛndāvana?



**Śrīla Śrīdhara Mahārāja: Why?**

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