

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.03.A

Akṣayānanda Mahārāja: No new faces today, we're the same.

Śrīla Śrīdhara Mahārāja: No new faces. _____ [?] Nitāi Gaura Haribol.
This is Bhakta Keith?

Devotee: Jaya Mahārāja.

Śrīla Śrīdhara Mahārāja: And here is Sitisuddha? And Dāsarātha Sūta?

Devotee: Kamalāśana.

Śrīla Śrīdhara Mahārāja: Kamalāśana. Dāsarātha Sūta gone to Māyāpur?

Akṣayānanda Mahārāja: No, not feeling well.

Śrīla Śrīdhara Mahārāja: Not doing well, stomach trouble?

Akṣayānanda Mahārāja: No. Previously he had some jaundice.

Śrīla Śrīdhara Mahārāja: Jaundice?

Akṣayānanda Mahārāja: Yeah, and occasionally now just weakness strikes now and then. So on account of that he took some rest. He said, "I'm going to try and come. I may be late. I'll try and come now." Weakness.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Any question?

Akṣayānanda Mahārāja: Mahārāja, Yesterday you said, you were mentioning to me that in the case of some advanced devotees, for some time they were eating less, for purpose of defeating Māyāvādīs. Who was that? What was that example?

Śrīla Śrīdhara Mahārāja: That is of two kinds. What I told, that is for the preaching staff. And there is another section that are not meant to preach for the time being, still, to show that to control the force of the mundane senses, some sort of abstention is necessary. While not engaged in any work, any *sevā* culture, service, only living a secluded life, austerity is necessary at that time. In the case of Raghunātha Dāsa, he was at that time not in a preaching mood, ostentatiously, but he showed his abnegation to the highest degree. And what I told, that was in the case of Rūpa Sanātana. They had to compete there with the Māyāvādī section, that though they recommend the *yukta-vairāgya*, but not for their enjoying purpose. To establish *yukta-vairāgya* and the Vraja *bhajan*, they had to practice more indifference in the abnegation, *vairāgya* to the highest degree in competition with the Māyāvādīs that they may not blame them that they are encouraging the sense pleasure.

Akṣayānanda Mahārāja: Amazing.

Śrīla Śrīdhara Mahārāja: Even, so much so, that they did not take shelter under one tree for some long time. Every day under a separate tree they took shelter.

[“*aniketa duñhe, vane yata vṛkṣa-gaṇa,*] *eka eka vṛkṣera tale eka eka rātri śayana*
[*Caitanya-caritāmṛta, Madhya-līlā, 19.127*]

One day under one tree, another day under the shade of another tree, in this way they wandered in Vṛndāvana, and spent their time in quest of the holy pastimes. They were conscious they were going to establish Vraja *līlā*, even *mādhurya-līlā*, very similar to the mundane life. So, when they’re to establish that, that is over and above the plane of renunciation, just as Śukadeva Goswāmī says,

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
grhīta-cetā rājarṣe, ākhyānam yad adhītavān

[“O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.”]
[*Śrīmad-Bhāgavatam, 2.1.9*]

“Don’t think that the *līlā* in Vṛndāvana, that has got any relationship with that of this mundane world. I am well established in the mood of renunciation for a long time, and what captured my attention, that is from the higher side. You are to conjecture that this dynamic character, that is of serving mood, not similar to this mundane mood. That is nothing to do with this world of enjoyment. That is world of service dedication.”

To distinguish that, they had to strictly follow the life of highly renounced persons, which even these fellows cannot imitate. That was necessary, “That we are above *nirguṇa*, not any enjoying mood to be traced within us.” It was necessary. Dāsa Goswāmī he played the part of a beginner, and a beginner, they should not enjoy in the name of *bhajan*, *ānukūlyasya saṅkalpaḥ*, *yukta-vairāgya*, in the name of *yukta-vairāgya*, they should not pass on the enjoying temperament, won’t indulge in the name of *yukta-vairāgya*. They should not indulge in taking, in satisfying their senses. So, he showed that portion, *yukta-vairāgya*. Mahāprabhu also told,

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe, bhāla nā khāibe āra bhāla nā paribe

“Don’t attempt, don’t mix with the people engaged in this mundane life. And don’t eat what is tasteful to your tongue. And also don’t use garments which are pleasing to dress, *bhāla nā khāibe āra bhāla nā paribe*, *bhāla* means to use the garments, the good garments.”
[*Caitanya-caritāmṛta, Antya-līlā, 6.236*]

But those who take to the service in a missionary organization, it is a separate thing. They should use that *yukta-vairāgya*. Whatever is necessary to render maximum service, they should take that. Even sometimes milk, brain work, one who is engaged in brain work, some milk diet may be necessary for him. Or ordinary bodily, this physical labour, one should accept some *dāl*. That is cheap and nutritious. Of course, if he can digest that. Anyhow, maximum energy should be utilized in the service of the Vaiṣṇava and the *sampradāya*. In that case they may not mark

much to accept the show of abnegation in the public. We do not want that they should be less fed and weak and won't be able to render expected service. That is not.

And especially Rūpa Sanātana, by their life of abnegation, they established the theory. In the beginning it was difficult. The competition with the Māyāvādīns was very high, so he had to take that position, "That we are not less, we are not afraid of the life of renunciation in this body. Still, we recommend that this is not the be-all and end-all of life, the renunciation. The positive life is there. *Yukta-vairāgya* is necessary. We recommend *yukta-vairāgya*, but not for us. We are not inferior to you, but on principle we say that *yukta-vairāgya* is the most effective, in this way. Because we are to prepare for the service and not for the ultimate renunciation, to accept that is our goal. The abnegation is our goal, or renunciation is our goal, we don't admit that. There is a positive thing, there is a dynamic thing, there is a life of service, and we must,... but still that is not mundane, we support that, but not for the weakness which is required for renunciation, not for that purpose, but it is for the sake of the truth, we say."

So much so that when anyone visiting from Vṛndāvana used to come to see Mahāprabhu, then Mahāprabhu asked them, "How Rūpa Sanātana is doing there, how are they behaving, how living?"

They used to say, "Oh, their self abnegation, their renunciation is incomparable, unparalleled. Living one night under the shade of one tree, and the next day under another tree, not under the same tree, same shade, but some arrangement is ready there, every day meeting with new accommodation." [*Caitanya-caritāmṛta, Madhya-līlā, 19.127*]

No attachment, 'that this is my pet place, this is very suitable, I shall live under this tree.' Not that. Every day *aniketa*, *aniketaḥ sthira-matir*, in *Bhagavad-gīta* [12.19], no fixed living room or place, *aniketa*, no living place, no fixed living place. Today here, next day there, no attachment of a few of ears land, 'that here I must stay, I must cleanse.' Not like that. *Akasa viti*. Not fixed diet, whatever comes in whatever time, whatever day, and living on that, no, *aniketa*. *Akasa viti* means whatever comes out of its own accord, they are to take that. Not any fixed diet, of any definite diet, whatever comes each day, to be satisfied with that, *akasa viti bhojan*. And *aniketa*, no fixed place to lay down the body, *aniketa*, that is *Vaikuṅṭha*.

"Whatever, being accustomed to space and time and food, whatever by the will of the Lord is coming, that is my *prasāda*. He is making arrangements, whatever time, whatever day. I must not allow my time and energy to use for my comfort. I won't. No food, all right: one, two days without food."

Śuṣka ruṭī-cānā civāya [*Caitanya-caritāmṛta, Madhya-līlā, 19.128*] Getting whatever by begging little, this fried gram [chickpeas] and also this dry bread that is stale, not fresh, cannot buy *bhoga* for them. But their previous habit was like respectable family members. They were the high officers of the king, so comfortable life they were accustomed with, but then they came out to take *sannyāsa*. But if we imitate that we will die. We will be finished. Because they are *parśada-bhakta*, their body was not material. They could show such high standard, and still lived up to eighty, ninety years, and did so many works, produced so many writings, and established temples, discovery of holy places, collection of books. They did hard labour, and uncertain, minimum food, and uncertain minimum residence, only to lay down the body, where-so-ever. In this way, they have given such wealth. So many books, and that is collection from all sorts of scriptures, of very high rank, the comparative study. If we say brain work, then very high order brain work they produced in that poorly styled living. Hare Kṛṣṇa. Hare Kṛṣṇa.

And Dāsa Goswāmī, the *prasāda* of Jagannātha, stale, two three days after, cannot, that is given to the cows of Jagannātha, they also could not, due to bad odour could not take, he took that rice, and washed it with much water, again and again, and the little whatever was found, a little hard substance within that rotten rice with applying some salt he used to take that.

It came to Mahāprabhu that Raghunātha Dāsa, his father's income was twenty *lākhs* at that time. Twelve *lākhs* rent to give to the Nawab, and eight *lākhs* net income, only one son in the family. His position is such that the rotten rice whatever little hard substance in the middle, washing, eliminating the outskirts, with some salt he used to take that.

Mahāprabhu heard this, and one day He went to visit. "Raghunātha, you are taking such *prasādam*. Just now I want to take a morsel." He took. "Oh! So sweet! Raghunātha, you eat nectar *prasādam*, so sweet. I have taken much *prasādam* of many sorts, but so sweet *prasādam* I have never taken. Raghunātha, you don't give it to Me?"

Svarūpa Dāmodara caught hold of the hand of Mahāprabhu. "No, never, one, two, three, no more, it is not for you my Lord. It is for us."

Because,

[*amānī mānada hañā kṛṣṇa-nāma sadā la'be*] *vraje rādhā-kṛṣṇa-sevā mānase karibe*

["Do not expect honour, but offer all respects to others. Always chant the Holy Name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana."]

[*Caitanya-caritāmṛta, Antya-līlā, 6.237*]

Because within, there Kṛṣṇa with Yaśodā, much eating, the butter, the other good things they are eating. Kṛṣṇa is meeting with the *gopīs*, talking with pleasure, all these things, and within encouraging all these sorts of enjoying substance, and outwardly, so much strict, for His own personal livelihood.

Otherwise people will say, "Oh, these fellows they are of the clan of Rajneesh. They're all servants of Rajneesh. In ideal also they are debauch, the debauch idea of the Lord is very favourite to them and they themselves also go on in the name of God, they are passing so many adulteries, the Rajaneesh clan."

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

But it is not for us to imitate. Only by physical imitation, that won't give our, the object of fulfilment. So our mundane life, whatever is necessary to keep up this body we take that. The discomfort, the home comfort, the food comfort, we accept as much as necessary to keep up the energy. And then your body is vulnerable. No big imitation body is not vulnerable, we have to admit that. And according to take advantage from the physical world to keep up our standard energy and as much as possible to engage ourselves for the service which is already established by our masters with great penance and abnegation. Kṛṣṇa.

Mano bhaja samit keney sutrey siva smi evati [?] Kalidāsa says in *Raghuvamśa*, "That I have come with a great ambition to write about Raghuvamśa, such a renowned dynasty, and what capacity have I got to relate, to describe about their great heroism and magnanimity, all these things? But still, I may consider that so many other big poets have already described all their high ways, and mine will be only to follow them, just as, *mano bhaja samit keney sutrey siva smi evati* [?] The garland of gems, jewels, the first hole within the jewel is done by the some machinery, drill, the jewel is holed and the hole is created within the jewel, and then the thread passes through the jewel. The jewel garland, the thread passes through the hole. Holes are already

made by some instrument, hard instrument, a steel needle or something like that, drilling machine. It creates a hole, and the thread can pass only through that.

So Rūpa and Sanātana, with the drilling machine, they have made the way and like threads we are passing through that easily, easily we are going. But they had to make the hole. Strict morality, abnegation, all these things, so that it will be possible for the people at large to think that though they have regard for the high sort of *vilas*, the pastimes of the Lord, but not for their sense satisfaction. That has been shown by their own example, ideal. And ours, like thread we are passing through that, quoting their words and sentences. They have established the ideal with the *śāstra* and we only refer to them and go on easily to the outset. They are not wanting in *vairāgya*, what you give such importance to. They are also more than that. Still, they have recommended that the sweet pastimes of the Lord, we must partake there, that is our highest fulfilment of life. And what you think, it is not that. It is all dedication and no exploitation. That is not sense exploitation of the insensible being Lord. *Adhoksaja*. Who has not got these mundane things there, all service. Service also can take such a shape. Such a sweet shape, that is the real, and this is the perverted reflection. The real happiness is there, because that is the highest stage of surrender to the Autocrat Enjoying Entity. It is of this form, the highest form of surrendering is in this way. That is the form in which the highest surrender is having its full play. And here it is shown, the reflection, and perverted, and that is original. That is good, this is bad, it is worst, and that is best, because of self abnegation, because of serving, dedication.

In fact, we are to understand the difference between dedication and exploitation. Dedication and exploitation. Dedication is pure, exploitation is filthy. We are to understand this plain thing, this primary thing, to differentiate between the two, exploitation and dedication. And exploitation to the highest and dedication to the highest, we have to conjecture in that way. Exploitation in the highest, that is the lowest form of living, and dedication to the highest, that is the highest form of life, purest form. We are to differentiate between the two principals of life, dedication. Here, wholesale dedication is not possible. In *sattva-guṇa* to a certain extent. Hare Kṛṣṇa. We can really feel the nobility, nobleness of dedication. It is above liberation. Liberation from exploitation, and after that begins dedication. This plenary thing we are to understand, the basis of *bhakti*, *śuddha-bhakti*. *Mad-bhaktiṁ labhate parām*.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
[*samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ 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]

When we attain our *brahma-bhūtaḥ*, our conscious identification purely, then we have got no affinity for this mundane achievement. We neither mourn if we lose anything here, neither we are joyful if we gain anything here. All loss and gain is equal for this mundane life. Then we can begin our life of dedication upwards. In *Bhagavad-gītā* it is mentioned, *mad-bhaktiṁ labhate parām*. Then only is it possible to enter into the domain of high devotion, *parām bhaktiṁ labhate*. After you have been fully relieved from your all sorts of attachment for this mundane world, name, fame, money, women, then delicious food, then all charms finished. Then only is it possible for you to enter into that land.

"To search after what is delicious to Me, what food is delicious to Me, with exemption of

your interest. What is soft and touchable to Me, what is beautiful to Me, what is beautiful to My ear, you are to acquire those and apply for My satisfaction. *Mad-bhaktim labhate parām.*"

Mahāprabhu says, "*Eho bahya*, this is also superficial, go deeper." [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.59]

Mad-bhaktim labhate parām. Now he's eligible to enter, but he has not yet entered. He's eligible. He has acquired his eligibility when he has got no charm for this mundane acquisition. He has acquired his eligibility. Now he has to begin his life. When? *Jñāne prayāsa*, only through *śraddhā*. He has to enter, the *śraddhā* is the visa, with *śraddhā* he will negotiate to enter.

"He will find, he will relish My tidings. Whatever statement or relation comes to him about Me, he will very earnestly attend those things from the real, from the genuine source. 'That what charming thoughts are coming from the mystic world, and there lies my real fortune.' With such eagerness, they will very ardently hear when it is coming from the lips of the genuine persons, agents."

Gaura Hari.

...

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

Vidagdha did not come yesterday?

Akṣayānanda Mahārāja: He came last night. In the evening he came.

Śrīla Śrīdhara Mahārāja: He came, from Calcutta?

Akṣayānanda Mahārāja: Māyāpur.

Śrīla Śrīdhara Mahārāja: And this morning went to Calcutta?

Akṣayānanda Mahārāja: No. He went back the same evening, in the night.

Śrīla Śrīdhara Mahārāja: Why? Why did he come and immediately leave?

Akṣayānanda Mahārāja: Some commitment there.

Śrīla Śrīdhara Mahārāja: But still, why? He stayed here one hour at least?

Akṣayānanda Mahārāja: He came and what Your Grace was speaking yesterday he heard the tape. Just to hear the tape and then ran.

Śrīla Śrīdhara Mahārāja: He has invented a world, 'that not two hours is necessary, only in five minutes I can finish the two hours work.' Ha, ha, ha, ha. He did not take anything also, no food, no *prasādam*?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No new news from him?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, the flute of Kṛṣṇa, *veṇu*, is that in...

Śrīla Śrīdhara Mahārāja: Of different types, *veṇu*, *mūralī* and *varṁsī*, of three types; in the length, also perhaps in volume or sweetness of the tune, there are different types, some very small, to keep always with Him, and some, *mūralī* perhaps the longest, *varṁsī*, *veṇu*, *mūralī*. That is given in *Bhakti-rasāmṛta-sindu*, maybe.

gāyatrī muraliṣṭa-kīrtana-dhanam rādhāpadam dhīmahī

What is *mūralī*? The tune, the sound of *mūralī* attracts to one's highest duty; "Engage yourself, the chance has come. Come to serve Me."

[?]

The sound of *mūralī*, the sweet sound of *mūralī* attracts us to engage, offers the chance of engaging ourselves in His service, confidential service, *mūralī*. That is the highest fulfilment of life, the highest fulfilment of life. And *Gāyatrī*, what is the meaning? That singing which we can get liberation: and liberation in the positive sense, to be engaged in service. Liberation, the negative side only to get out of the negative side, but that is not liberation of the positive conception. The positive conception of liberation is self determination, *svarūpa-siddhi*, to be located in one's highest duty, service function, in the organic whole. So, by the singing this song which gives us liberation proper, and the *mūralī* sound, that is also song. *Gāyatrī* means song, the song of the *Vedas* which gives us the highest form of liberation. So, *Gāyatrī* leading towards *mūralī*: that is also sweet sound which attracts and engages us in the highest form of service. So, *mūralī*, the beginning is *Gāyatrī syama gan, veda gan* [?] and the highest object, the *mūralī* attracting, "Engage yourself in the service of similar thing." Do you find, follow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So *Gāyatrī* and *mūralī*, *mūralī* in its highest form, and *Gayatri* in the beginner form. *Gānat trāyate*, the song which gives us liberation, emancipation. And there also *mūralī* attracts, "Come to serve Me here." So similar things, and the *kīrtana* of Mahāprabhu is also, *Nāma kīrtana*, in the middle, leading, combining the two. *Gāyatrī muraliṣṭa-kīrtana-dhanam. Ista mana wipeta* [?] What is the real object, the real purpose, what is the purpose of *mūralī*, that is the *muraliṣṭa, kīrtana*: that is the wealth of *Gāyatrī*. And what is that? *Mūralī* is connected with whom? The highest pleasure of Kṛṣṇa is in the company of Rādhārāṇī, so the *Gāyatrī* is guiding us really, if we can follow, towards that *Rādhā Dāsyam*. That meaning has been drawn from *Gāyatrī* by myself, by the grace of my Guru Mahārāja.

And I heard that Jīva Goswāmī Prabhu has also given such sort of meaning to *Gāyatrī*, but I did not come across. He has also given a positive meaning of *Gāyatrī*. I don't know; it might be something like this, because, *vedaiś ca sarvvair aham eva vedyah* [*Bhagavad-gītā*, 15.15], *śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] That is the leading instruction which will

guide us everywhere, whenever we shall read anything, our seeking tendency, characteristic, must be of such order to have its fulfilment.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaurāṅga Sundara.

Rūpa and Sanātana were above eighty. Raghunātha Dāsa. And we heard that Jīva Goswāmī went up to ninety. And he began also from a very young age. Longest period engaged in service, from perhaps twenty to ninety. So when he first came to Navadvīpa he met Nityānanda Prabhu. He wandered along with him in the *Dhāma* and then asked him, “Go direct to Vṛndāvana.”

Akṣayānanda Mahārāja: So, the *varṣī* and *mūralī* and *veṇu*, they are servitors...

Śrīla Śrīdhara Mahārāja: _____ [?]

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