

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.02.19.E

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Mādhava Prabhu: They feel that there is some threat from this side.

Śrīla Śrīdhara Mahārāja: Then, another danger is there, that Hamsadūta Mahārāja has come already. He's a dangerous man. Hare Kṛṣṇa.

Mādhava Prabhu: So if a person has taken *dīkṣā* from one of the ISKCON Ācāryas, but nonetheless he's feeling some genuine dissatisfaction, then should he be encouraged to remain *dīkṣā* with those Gurus but come to you for *śikṣā*?

Śrīla Śrīdhara Mahārāja: Can't follow.

Dhīra Kṛṣṇa Mahārāja: He's saying; if some man has taken *dīkṣā* from an ISKCON Guru, but he feels persistently dissatisfaction, should we encourage him to remain...

Śrīla Śrīdhara Mahārāja: Come here for *śikṣā*?

Dhīra Kṛṣṇa Mahārāja: ...for *śikṣā*.

Śrīla Śrīdhara Mahārāja: _____ [?]

In spite of the opposition of their *dīkṣā* Guru, or by their consent: if by their consent, then no harm, but if after opposition, then it's to be considered. That how far he's genuine, sincerity, why he's leaving the place, the question of standard of *śikṣā* or something else? So many questions to be known! Why he has lost faith in the *dīkṣā* Guru? These considerations are to be taken in.

Now this Mukunda Mālā created havoc. Ha, ha, ha, ha.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Our Jayatīrtha Mahārāja is trying to take Rāmeśvara Mahārāja here, trying his best to take him here to me. Jayatīrtha Mahārāja is trying hard to take Rāmeśvara Mahārāja here to me. But I don't know what attitude I shall have then about Rāmeśvara Mahārāja.

Mādhava Prabhu: Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Prabhu: All the Gurus are upset over this issue, but Mukunda Mālā is very happy. So why are they upset? Is their unhappiness because he's not becoming Kṛṣṇa conscious? What is their unhappiness?

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Mahārāja cannot see, out.

Śrīla Śrīdhara Mahārāja: Such a big figure approaching, I'm thinking that tiny girl is coming.

...

Gaura Haribol. Gaura Haribol. _____ [?] Mādhava Prabhu's question.

_____ [?]

Harshly, that even my talk was little harsh, is it not? And excited!

Dhīra Kṛṣṇa Mahārāja: Whose talk?

Śrīla Govinda Mahārāja: Mahārāja's talk.

Dhīra Kṛṣṇa Mahārāja: When?

Śrīla Śrīdhara Mahārāja: When Mādhava Prabhu began to put questions and I began to reply.

Dhīra Kṛṣṇa Mahārāja: Oh, yes. That's right.

Śrīla Śrīdhara Mahārāja: At that day the talk was little rude, and excited, the answers. Is it not? It should not be, should be more mild.

Śrīla Govinda Mahārāja: No, naked truth.

Śrīla Śrīdhara Mahārāja: Naked.

Śrīla Govinda Mahārāja: Not truth, but naked truth.

Śrīla Śrīdhara Mahārāja: Not couched, dressed according to suit the purpose of the public. That means naked. Truth, as Swāmī Mahārāja told *Gītā As It Is*. Not to suit the taste of the public, not dressed according to that.

Śrīla Govinda Mahārāja: 06:40 - 07:40 [Bengali?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Many different aspects and in a reasonable foundation, it is established firmly.

_____ [?]

We can educate the three worlds by only, by the help of the knowledge that is in *Gītā*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Sārvabhauma gave negative side, and positive side Rāmānanda.

Śrīla Govinda Mahārāja: _____ [?]

Rāmānanda positive, Sārvabhauma, Sārvabhauma Bhaṭṭācārya negative _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhaktivinoda Ṭhākura in his *Śrī Kṛṣṇa-saṁhita* he has given this idea; that in the highest stage it

may be seen that externally one may be a king, a ruler, a politician, engaged fully in this, but at heart he may be a soft-hearted woman, a *gopī*. And as if she, he's enjoying the service of Kṛṣṇa. It is possible. Outwards, outwardly he may have engagement in this external world, and inward he may be another, quite different. In *Śrī Kṛṣṇa-saṁhita* there differentiated between the two groups, *vāragrāhī*, *sāragrāhī*.

There are many who bears the burden of the *sāstra*, and the sayings of the *sādhu*, saints. Can't understand the real purpose, but the memory is taxed with many quotations and many kinds of thought, but can't capture the very gist, the very substance. That is one class.

And another class, *sāragrāhī*, they collect the very essence of things and do accordingly. And the *sāragrāhī* section they apparently they may be seen engaged in different public activities, this, that thing. So something will be common. In quarrel they will be peace maker, in such stage they'll come with this thing. Some sort of symptoms to be found in them. But in inner world it just may be very soft and loving heart, and where he's engaged in the confident service of Kṛṣṇa, it is possible. *Śrī Kṛṣṇa-saṁhita*. Hare Kṛṣṇa. Outwardly one colour and figure, and the inward endeavour is just opposite, it may be.

Dhīra Kṛṣṇa Mahārāja: So Bhaktivinoda Ṭhākura he was like that.

Śrīla Śrīdhara Mahārāja: Sometimes when he was in official works, at that time he was like that.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha _____ [?] In his last days sometimes he used to walk around taking the Name quite naked, stark naked. And he gave instructions to his intimate attendants that, "If any person comes from outside, then you will cast some cloth around me, wrapper on me." That was his way.

*'ye dine grhe bhajane dekhi, grhete goloka bhāya
[caraṇa-sīdhu, dekhiyā gaṅgā, sukha nā sīmā pāya]*

[“Goloka Vṛndāvana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the Lotus Feet of the Lord, my happiness knows no bounds.”] [*Bhakti-anukūla-mātra Kāryera Svīkāra*, song 4, verse 6] [*The Songs Of Bhaktivinoda Ṭhākura*, p 37-8]

“Whenever I see that others are helping me in this Kṛṣṇa consciousness, then I think, I feel that it is Vṛndāvana, Goloka, my house is Goloka.”

Easily excited, that shows the function, the inner function, with slight connection come out. We are trying, we are trying, we are engaged by outside experience, but we have to try to conceive the *līlā* of Vṛndāvana with some effort. But there is the opposite stage also. They are always there, inner experience, inner world. Sometimes they will have to come outside _____ [?]

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

...

...first we came to join the mission. Sometimes newcomers when there was any talk of the

outsiders, they are attacking Gauḍīya Maṭha, any commentation, any litigation, all these things, the newcomers they would not be allowed to enter into that, that sort of talk.

We asked, “Why, everything is for Kṛṣṇa?”

“No, this is *madhyama adbhikāra*, they can stand only, love and rupture. Whatever is for Kṛṣṇa that should be adopted. The *kaniṣṭha adbhikārī*, they cannot adjust with such things. The litigation, the commentation, that stern commentation of the opponents, all these things, this is meant only for the *madhyama adbhikārī*, not *kaniṣṭha adbhikārī*. They should be kept aloof.”

That sort of arrangement we found. Then gradually when they’re making progress and could understand that whatever is done for the service of Kṛṣṇa, the guarantee is the purity of Gurudeva, of the Vaiṣṇava. They’re doing not for fame, but surrendered soul. It is difficult. One may, to leave this charm for women and money that is easy to detect. But whether he’s working for his own fame as a religious man, it is very difficult to detect that.

“I am an Ācārya, I am a religious authority, and so many will revere me. I shall be like a king in the spiritual world.”

That sort of thirst for good name and fame: that may remain within. And it is very difficult that he has got no such hankering for name and fame, but he has dedicated whole, surrendered whole for the Lord. So there lies the rub. There the difficulty, whether, “Yes, what is the guarantee?”

Ordinary man can’t measure, can’t gauge that, the depth. So to do so it becomes necessary that we must also go, climb up nearer the level. Then only it is possible. Whereas from lower level it is not possible to measure how much he has got selfish hankering for name and fame, or fully given for the cause of Kṛṣṇa consciousness or Gaura consciousness, very hard to detect that. So in order to do so we shall have to go up to level nearer, then only we can detect that. Surrendered, surrender. How much affinity, how much close affection, how much identified with the real cause. The real cause, that is to do or die for the principle, do or die for the principle. In very subtle points that can be known by one who has got nearer approach the plane.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Maharaja?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: What if we find this *pratiṣṭhā* within ourselves? We cannot give up the mission so what should we do?

Śrīla Śrīdhara Mahārāja: What?

Dhīra Kṛṣṇa Mahārāja: We find within ourselves desire for name and fame but we cannot give up the mission.

Śrīla Śrīdhara Mahārāja: That is, by the recommended, the recommended activities which are meant for us to do: if we do that, and find our inner affinity, the progress in the inner affinity, attraction for the thing. That will, the intensity of the attraction for Kṛṣṇa consciousness and _____ [?] and a desperate attitude for the cause, all these things will prove whether I’m sincere. _____ [?] Simplicity, sincerity, that is the wealth by which we can purchase, *lobha*, our, *laulyam api mūlyam ekalaṁ*, [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.70], only the purchase money is our greed, inner greed.

*bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam*

[“As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things.”]

[*Śrīmad-Bhāgavatam*, 11.2.42]

By these three tests we can measure the progress: affinity towards the goal, for the destination, and our apathy for non Kṛṣṇa consciousness, sympathy for the positive and apathy for the negative. And also one's position, his position is being strengthened day by day. The faith is being strengthened day by day. These should be the criterion. Progress in the positive, and withdrawal from the negative, and get strength more and more to advance, these three are written in *Bhāgavatam*.

If non Kṛṣṇa consciousness things dealt, one, a devotee won't relish it. Very much disturbance he will feel. From the negative side that is a measurement. And whenever Kṛṣṇa *kathā*, talk of home, he will feel very encouragement and earnestly he'll be all attentive to hear minutely. And gradually the strength of such nature will increase day by day, with more earnestness, with more apathy to the negative, the strength, intensity.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol.

...

That their men will come and associate with persons here and without any cause, serious cause we should not like to give indulgence to such events. They have come, they may see *āśrama*, they may have taken some *prasādam*, bow down to the Deity, and they may go. But if any particular important case is there then of course we are to attend. Otherwise generally to satisfy curiosity, I have no time and energy to spare.

...

Generally I'm feeling disturbed that they are all thinking of me not in a sympathetic way.

...

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

...

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

...

You have seen *Śrī Kṛṣṇa-saṁhita* by Bhaktivinoda Ṭhākura?

Bhāratī Mahārāja: Yes, I have that, read some portions of it.

Śrīla Śrīdhara Mahārāja: Some portions. Have you gone through that portion where he has given, he has mentioned *sāragrāhī* and *vāragrāhī*?

Bhāratī Mahārāja: I've read that, and also you've discussed it.

Śrīla Śrīdhara Mahārāja: *Vāragrāhī* and *sāragrāhī*.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is to be very minutely gone through.

Bhāratī Mahārāja: You had used that when you were defeating Hiranyagarbha. When he came you were defeating him with this.

Śrīla Śrīdhara Mahārāja: This Hiranyagarbha should be shown one article. Two articles we had about Lalitā Prasād by Prabhupāda himself. One, Badha Rādhā [?], another article he's engaged in the worship of Urichandi [?] The presiding Deity of the town was Urichandi [?] Śakti, Kali *pūjā*.

Bhāratī Mahārāja: Viranagar.

Śrīla Śrīdhara Mahārāja: Viranagar, Ula [?] And he's engaged, Lalitā Prasād is engaged in the worship of Urichandi [?] the *Śakti* not of *Śaktimān* that Kṛṣṇa, that is materialistic view he's possessed with. Clear description there! Imitation is not genuine thing. *Jara vilāsa* and *cid vilāsa*, serving and enjoying, may be similar but not same, the opposite. Dedication and exploitation opposite, both are very busy, busy to work for their satisfaction. But satisfaction connected with the senses, or the satisfaction of the senses of Kṛṣṇa, the opposite, *sāragrāhī*, *vāragrāhī*. Even going through the various scriptures one may not understand the real purpose, what is the gist, what is the aim of the writings: it is very difficult to understand, what for. *Athāto brahma-jijñāsā*, *athā*, *athā brahma-jijñāsā*, the reason for *brahma-jijñāsā*: and *dharma-jijñāsā* by Jaimini, and *brahma-jijñāsā* by Vyāsa in *Vedānta*. *Pūrvva-mīmāṃsā* and *uttara-mīmāṃsā*, *pūrvva-mīmāṃsā* by Jaimini, *athāto dharma-jijñāsā*: and *uttara-mīmāṃsā* by Vyāsa, *athāto brahma-jijñāsā*. Enquiry is present in both the treatise.

Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?] Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, in the beginning of *Nārada Bhakti Sūtra* doesn't he have the equivalent towards, "Now is the time to inquire about *bhakti*?"

Śrīla Śrīdhara Mahārāja: *Paranu bhakti isvari*, *Śāṅḍilya Sūtra*, *Nārada Sūtra*. But all of them collected and harmonized in *Bhakti-rasāmṛta-sindu*. Full-fledged theism, theism, He is, He is, how He is, how He is. Theism means this *Om*, *Om* means theism, in the bud, then tree, branches, flowers, fruits, and ripe fruit, *galitaṁ phalaṁ*, *Bhāgavatam* [1.1.3]. *Rasam*, *raso vai sah*, *rasam labdhanandi bhavati*.

[*raso vai sah rasam hyevayam labdhanandi bhavati*
ko hyevanyat kah pranyat yadesa akasa anando na syat esa hyevanandayati]

[Śrī Kṛṣṇa is the embodiment of all-ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breathe, who could be alive if this blissful Lord were not present within the hearts of all souls. He alone

bestows ecstasy.] [*Taittiriya Upaniṣad*, 2.7] [*Gauḍīya Kanthahara*, 9.2]

Rasa is controlling the whole market in different phases, in different appearance, that *rasa*. According to purity of the *rasa* the standard of life is being dignified: the qualitative difference. *Rasa* in exploitation, *rasa* in renunciation, and *rasa* in service, and dutiful service, and spontaneous service. And also *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, the different group, the differentiated symptoms, criterion, are difficult to detect.

Only a spiritual expert is he who can detect those subtle differences between the different stages in different *rasa*. And in one *rasa* also there are so many personifications. There is also gradation. Knowledge is gradation, experience of gradation. It is spelled to the extreme.

Even in Kṛṣṇa conception, the Svayaṁ-Bhagavān, then Svayaṁ-Prakāśa, then Prabhāva-Prakāśa, Prabhāva-Vilāsa, in this way even there is gradation of Kṛṣṇa Himself, what to speak of the servitors. Svayaṁ-Bhagavān, then Svayaṁ-Rūpa, Svayaṁ-Prakāśa, then Prabhāva-Prakāśa, Vaibhava-Prakāśa, then Prabhāva-Vilāsa, Vaibhava-Vilāsa, in this way permutation combination in mathematics it is going on. What to speak of others.

Then Kṛṣṇa, Balarāma, then Caturvyūha in Dvārakā, then in Vaikuṅṭha, Caturvyūha Nārāyaṇa, Caturvyūha, then the twenty-four extended *vilāsa* extension that is extended functions of delegated figures, in this way.

Then Kāraṇārṇavaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī. Then this Matsya, Kūrma, Varāha, these Avatāras. Then this Yuga-Avatāra, then Śaktyāveśa-Avatāra, Manvantara Avatāra, so many, according to their function, so many stages, so many intensity, degree, classification, in *svāmśa tattva*, and then *vibhinnāmśa*, *taṭasthā jīva*, and then this *māyāic* world. And there also, *prakṛtermahān ahaṅkara pancatran mahatrāni*, then, *Panca bhū panca indriya* [?] Development!

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

The full fledged material evolution and also the spiritual dedicative evolution there, and it is always dynamic, always progressive. Hare Kṛṣṇa. And we must have some concrete experience, a real touch with reality.

In the words of our Prabhupāda; “The honey is in the stop of file, in a file, the mouth is closed, and the bee just sitting on the, or sitting over the glass thinking that, ‘I’m tasting honey.’”

Such case is there also. *Mane mana man kala kal* [?]

He’s cheating his own mind, that Kṛṣṇa *līlā* is such. Externally they’re dealing with men and women in a particular process and they think that, ‘we are enjoying that *līlā*.’ Like Caṇḍīdāsa and others they also say that, ‘We are by our physical conduct and behaviour we are tasting the same thing as in Vṛndāvana.’ And Hiranyagarbha has entered that section. So he will be master in no time, master of Goloka, master of Vṛndāvana, no time, very ready made things he’s getting there.

I heard that one *bābājī* he had reputation of a good character, that he did not mix with women, he keeps his character good. But when he has died so many men and women of that sect they’re assembled, gathered there. Then one *bābājī*, one woman, the *mātāji*, she’s lamenting, “Oh, the *bābājī* dead but he could not reach Goloka. It is very repentable, lamentable that he could not reach Goloka, because it was supposed that he did not mix with any women.”

Then another lady came out, “Who says that he had no Goloka. I know it fully, he had my association.” She came forward to give certificate to the dead *bābājī* that he had connection of

Goloka.

Vaikuṅṭha means moral and Goloka means immoral according to them. Engaged in immoral activities, men and women, and they are experimenting with Goloka. And those that are little immoral temperament are lost according to them. He remained in Vaikuṅṭha, he could not understand what is Goloka. This is their fashion of dealing with Kṛṣṇa consciousness, most filthy, immoral. And Hiranyagarbha has entered that clan: make believe. He's not wasting time like us in philosophising, or ontological labour, but he has already attained that *rasa* and going on tasting.

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

So I like to retire now my friends. Gaura Haribol.

Devotees: *Jaya om viṣṇu-pāda...*

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